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SEP 1 1964

U. S. PRESIDENT'S CHOICE OF S.E.C. CHAIRMAN WHO CAME UP FROM RANKS CAUSES JUBILATION

The presidents of the New York and American stock exchanges applauded recently the appointment of Manuel F. Cohen, of New York, as chairman of the Securities and Exchange Commission. Keith Funston, president of the New York Stock Exchange, said the appointment was "heartening" and Edwin C. Etherington, president of the American Stock Exchange described it as "enlightened."

A well-wisher was congratulating Manny Cohen on his appointment by President Johnson as new chairman of the Securities and Exchange Commission. "Just a minute, I've got the boss on the other phone," Mr. Cohen told his caller, says the New York Times. "You're the boss now," the well-wisher quipped. "My wife is," he replied in the slightly impatient tone he uses to correct subordinates.

His impatience, say those who work with him, stems from his thorough knowledge of the securities business and the celerity with which his mind sizes up a problem. In both Wall Street and Washington, Manual Frederick Cohen was credited with understanding the securities business from both view-points, the industry's and the Federal regulator's.

At the S.E.C. offices in Washington, the reaction to the selection of Mr. Cohen was jubilation. The staff, of course, was pleased to see someone who had come up from the ranks reach the top job in the agency.

More significantly, Mr. Cohen's elevation to the Commission chairmanship was seen as an endorsement by the President of the S.E.C.'s reform program for the securities industry. A Democrat, he has been a member of the five-man Commission since 1961.

Whatever momentum the reform program has accumulated might have been braked by the appointment of an outsider to be chairman. "An outsider would be crazy to accept a prepackaged plan without thinking about it for six months," an S.E.C. official observed.

Mr. Cohen joined the S.E.C. in 1942 as an assistant attorney. In 1963 he was named chief counsel of the division of corporation finance, which inspects registration statements for public offerings of stocks and bonds to make sure they disclose all the information they should, reports the New York Times. He became director of the division in 1960 and subsequently moved up to the post of special adviser to the Commission.

He is well liked because he knows his business and, as one subordinate put it, "he doesn't pull rank in any way." More often than not he pushes a luncheon tray through the food line in the S.E.C. cafeteria, as do other Commissioners.

He strives to find common ground when there is a dispute and is said to be good at charting "an honorable middle course." He prefers to work in his shirtsleeves, with his coat jacket draped across the back of his chair. He takes a briefcase home at night and if there's something he doesn't understand about the papers he's reading, he doesn't hesitate to call a staff man at home late in the evening.

He interrupts. "Manny's favorite expression," an associate reported, "is 'I know just what you're going to say.' And he does and he articulates it better than you would."

He prefaces his disagreements tactfully with, "I agree with everything you just said . . . " His energy and impatience manifest themselves in the way he drives to work from his house in suburban Bethesda, Maryland. "He doesn't drive like a commissioner," quipped an aide, says the New York Times. "He's a wicked driver, a weaver."

Mr. Cohen reads financial publications avidly, including some in French, and has a broad grasp of capital markets and finance abroad as well as at home. But the burdens of the S.E.C.'s reform program in the last three years have left him little time for recreational reading and none for golf.

Manuel Frederick Cohen was born in Brooklyn on October 9, 1912, the son of a candy-store owner. He went to P.S. 83, Alexander Hamilton High School and Brooklyn College. When he was graduated from the Brooklyn College in 1933, he was awarded the Adam Smith medal in economics.

He took a daytime job as a research associate with the Twentieth Century Fund which was then engaged in a major study of the securities industry — it is an association he remembers proudly — and went to Brooklyn Law School at night. He was graduated cum laude in 1936.

He then hung up a shingle and practised law for several years. In 1940 he married Pauline Grossman, of Elizabeth, N.J. They have two children, Jonathan, 16, and Susan, 23, who was married on June 21 to Paul D. Borman, a Detroit lawyer. Susan finished her first year at Columbia Law School and probably will resume her studies in September at the University of Michigan, says the New York Times. Mrs. Cohen teaches Latin in a junior high school.

To Establish Fifty-Member World Council Of Jewish Education

Representatives of major Jewish religious and cultural viewpoints outside the Soviet bloc decided at Geneva to establish a fifty-member World Council of Jewish Education. It was announced at a two-day conference on Jewish education that the Council was being set up "to serve the existing Jewish educational organizations throughout the world," reports the New York Times. It will also "assist in the creation of new educational organizations where none exist."

Hailing the action taken by the Conference's 77 participants, Dr. Nahum Goldmann, president of the World Jewish Congress, emphasized that the Council "will cooperate with all educational forces and dictate to none."

Dr. Goldmann is chairman of the group of Jewish leaders who served as the organizing committee for the Council. The committee will continue as an interim executive authority until the Council can be formally constituted.

Label A. Katz, president of Bnai Brith and co-chairman of the organizing committee, welcomed the "cooperative participation" in the Council project of the "different viewpoints and options that make up Jewish life. This working unity is absolutely essential to the advancement of Jewish education," Mr. Katz said.

A Jewish education, according to a Conference official, should provide a knowledge of Jewish history. It should also seek to conserve the values and moral standards that have been sustained through the centuries, he added.

The Council's activities are expected to be financed by the Memorial Foundation for Jewish Culture. The fund is to be established by the Conference on Jewish Material Claims Against Germany, says the New York Times, with ten million dollars allocated from reparations paid by West Germany for victims of Nazi terrorism.

Reports presented to the Conference indicated that only forty per cent of Jewish youths outside Israel were attending Jewish educational institutions. This situation was said to be mainly because of a critical shortage of qualified teachers and school facilities.

The educational council will assist Jewish communities of all leanings to overcome shortages. Its activities, it is planned, will be carried out through a World Bureau of Jewish Education.

The Conference was unable to resolve differences over whether the Council's headquarters should be in Jerusalem, as urged by the Israeli delegates, or elsewhere. The selection of the headquarters site was left to the first session of the Council, which is to be held within a year.

An interim office for administration and finance is to be established in New York and another provisional office for educational research will be opened in Jerusalem.

It has been specified that the Council's members should be responsive to all educational currents in the regions they represent.

The American Jewish community is to have twelve members on the Council. Eight of the members will be from Israel; six from Europe; and five from Latin America, South Africa, Australia, and Iran will each have one says the New York Times. There will also be 16 members at large, elected by the Council's executive committee.

ISRAEL RECOGNIZES PRIVATE RELIGIOUS MARRIAGE WITHOUT BENEFIT OF CLERGY

The Israeli Government officially recognized as man and wife a Jewish couple who married at a private religious ceremony without the participation of the clergy. The registration of that marriage by the Ministry of Interior set a precedent that can be utilized by hundreds of couples, says the New York Times, whose marriages the rabbinate refused to solemnize because of religious difficulties.

Hitherto the only apparent way for Israeli couples to circumvent rabbinical control of marriage and divorce has been to travel abroad for civil weddings. The Government has duly registered such marriages when the parties returned.

The difficulty of the couple in the test case derived from the fact that the bride, Mrs. Shnitza Gurfinkle, was a divorcée and the bridegroom Yerahmiel Haklai was a "kohen," a member of the priestly clan that, according to tradition, descended from Aaron, brother of Moses.

Rabbinical objections to marriage between a "kohen" and a divorcée stem from Chapter 21 of Leviticus, which deals with regulations concerning priests and says, "Neither shall they take a woman put away from her husband for he is holy unto God."

After his application for a rabbinical wedding was rejected, Mr. Haklai invited four friends to his home in January, 1963, and, in their presence, he placed a ring on Mrs. Gurfinkle's finger and pronounced the traditional marriage vow.

On the basis of that ceremony, the couple applied for the official registration of their marriage, which was refused.

They then applied to the High Court of Justice to order the Interior Ministry to register the marriage, says the New York Times. The justices ruled that the couple must submit to the registrar a declaratory judgment by the competent juridical authority — a rabbinical court.

They applied to the rabbinical court in Israel for a declaratory judgment or, alternatively, a decision on their marital status. A bench of three rabbis ruled that the marriage was not valid but that, nevertheless, neither party might marry another unless he was first divorced.

Joseph Ben Menashe, attorney for the couple and one of the leaders of the League Against Religious Coercion, applied to the Interior Minister, Moshe Shapiro, to register the marriage. He argued that the rabbinical court's decision implicitly confirmed the marriage by stating that the parties were no longer unattached. After several weeks' consideration, the Ministry ordered the registration.

Mr. Ben Menashe said he was now seeking to drive a deeper wedge between state and religion. He has applied to the District Court in Haifa for a declaratory judgment concerning the status of four couples living on communal farms who married at private ceremonies because of ideological objections to rabbinical marriage.

The application, to be heard in October, has been opposed by the Attorney General on the ground that rabbinical courts have sole jurisdiction in such matters.

In a separate development, about 100 Indian Jews of the Beni Israel sect ended a month-old sit-down strike in Jerusalem that protested against rabbinical directives for close examination of the ancestry of sect members applying to marry other Jews.

The strike was called off after the Knesset interrupted its summer recess to discuss the problem, says the New York Times, and adopted a resolution calling on the rabbinate to rectify the situation and end the sect's feeling of discrimination.

After a brief but heated debate on May 27, at Tel Aviv, the Knesset (Parliament) had rejected by 60 votes to 18 a private member's Bill seeking to introduce civil marriage and divorce in Israel, says the London Times. That position, carried over from the days of British rule, gave the religious authority of each community exclusive jurisdiction over matters of personal status. One result has been that men and women of different religious groups could not marry there. Many couples consequently went to Cyprus for a civil ceremony.

Mrs. Emma Talmi of the Mapai party, who moved the Bill, argued that it would be better to permit civil marriage in Israel than to force couples to resort to subterfuge. She opposed religious monopoly over marriage as an infringement of freedom of conscience; it prevented some Jews from living in Israel and compelled others to emigrate.

Dr. Zerah Warhaftig, Minister for Religious Affairs, opposed any measure designed to facilitate mixed marriages which he said would endanger Israel's survival.

Except for the defection of two women members and some conspicuous abstentions, the Government coalition of socialist and religious parties held together in the vote. The Herut opposition and most of the Liberals also opposed the suggested reform.

The vote however did not truly reflect the mood of the country because many members of Mapai, the largest party, favour civil marriage as an alternative to a religious ceremony, but were bound in the vote by their party's commitment to the National Religious Front to continue the religious monopoly.

Banker Was Versatile, Gifted Man Of Distinction

Dr. M. Leo Gitelson, aged sixty-seven years, banker, philanthropist, and cotion connoisseur, died at his home at 845 West End Avenue, New York. An ardent bibliophile, Dr. Gitelson specialized in microfilms, and through the Gitelson Library Foundation gave copies of rare books, manuscripts and other documents to many institutions, says the New York Herald Tribune, including the Library of Congress, the Hebrew University in Jerusalem, and the British Museum.

Born in Russia of American parents, Dr. Gitelson was brought to America at an early age. His father, Nehemiah Gitelson, was a cotton converter and a student of the Talmud and he early imbued his son with a sense of the value of scholarship.

Dr. Gitelson was educated at the Teachers Institute of the Jewish Theological Seminary of America and at City College, where he was president of the class of 1916. He was a veteran of World War I, serving in the Chemical Warfare Service. Afterward he became a partner in his father's firm and developed it into the Gitelson Fabrics Corp. and the Benguitelle Corp. He won the Ph.D degree in economics.

Mr. Gitelson was publisher of The Chronicle, and The Magnet, scholarly quarterlies. He was a former chairman of the New York Board of Trade, an overseer of the Jewish Theological Seminary and

(Continued on Page Seven)

Cardinal Says Deicide Charge "Unduly Emphasized"

Joseph Elmer Cardinal Ritter, of St. Louis, Missouri, confirmed the fact that the Ecumenical Council Vatican II had rejected for the time being a declaration acquitting the Jews as a people of special responsibility for the killing of Jesus, says the New York Times. "From what I have observed," Cardinal Ritter said in an interview at his chancery office, "the condemnation [of the charge] has not been retained."

He added that it was possible that it would be reinstated when the declaration was discussed by the Bishops of the Council.

The Christ-killing, or deicide, charge against the Jews holds them responsible for the crucifixion of Jesus. Many Jewish officials believe that this is at the root of much of the anti-Semitism in Christian lands.

In a declaration on the Jews, proposed during the first Council session, which was discussed briefly at the second session last fall, the deicide charge was treated specifically and its condemnation to all Catholics was urged.

Since then the declaration has been removed from the schema on ecumenism and revised. Informed sources said previously that the specific condemnation of deicide had been removed in the revision.

The declaration, which in its revised version will be treated as a separate document, will probably be discussed after the Council reconvenes in Rome. Cardinal Ritter, who has spoken several times in the Council for the Roman Catholic Church's progressive wing, said he did not believe the Council would be "satisfied with a watered down version" of the decision.

He said he also believed that the deicide charge and the proposal to condemn it had been "unduly emphasized" by those working against anti-Semitism. Much of the bitterness against the Jews, he said, could be attributed to "ignorance on the part of people who don't go to any church."

"We are all deicides, you know," the Cardinal remarked.

The Cardinal, who is seventy-two years old, has 500,000 Catholics under his care in the Archdiocese of St. Louis. From his spare, modern office in the white, cylindrically shaped chancery building on Lindell Boulevard he administers a growing parochial school system, a wide array of charities, and a number of progressive lay movements.

In 1947, seven years before the Supreme Court decision outlawing school segregation on racial grounds, he desegregated the parochial schools in the archdiocese, reports the New York Times. He has worked vigorously to see that the church's declaration against racial discrimination went into effect at the parish level.

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Social Notes — Montreal

Cantor Abraham Kalfuss, and Mrs. Kalfuss, 788 Davaar Avenue, are spending the High Holidays in Lake Placid, N. Y.

Mr. and Mrs. R. Kaplan, 7915 Cote St. Luc Road, were in Miami Beach, Florida, travelling via Eastern Air Lines.

Dr. Charles Shagass, Professor of Psychiatry, at the State University, in Iowa City, Iowa, and Mrs. Shagass, and Kathy, and Tom, of Iowa, visited their parents: Mr. and Mrs. A. Wallerstein, 4829 Fulton Street; and Mr. and Mrs. Morris Shagass, 2785 Bedford Road. They are visiting her brother, Dr. Harvey Wallerstein, in London, England; and will go to Stockholm, Sweden; Copenhagen, Denmark; and Paris, France; and, on their return home, to Birmingham, England. Their other daughter, Carla, who is spending two weeks with her grandparents here, is a fourth year student at the University of Madison, in Wisconsin.

Mr. and Mrs. Ben Spector, 5400 Randall Avenue, spent two weeks at the Poinciana Hotel, in Miami Beach, Florida.

Mr. and Mrs. Joseph Feldman, of Tel Aviv, Israel, visited their son, and daughter-in-law, Mr. and Mrs. Avrum Feldman, 346 Outremont Avenue.

Miss Mary Krupp, 5335 Park Avenue, spent two and one-half months in Europe, having travelled via Air Canada. She met her brother, Sergeant Major Herbert Krupp, who is stationed in Soest, Germany, with the Canadian Army, and Mrs. Krupp. They visited Southern Germany, Austria, Holland, Italy, including two weeks at Tirrenia Beach, in Italy; Switzerland, Luxembourg, Belgium, and France, including a week in Paris.

Mr. and Mrs. Meyer Finkelstein, 3822 Bathurst Street, Toronto, Ont., visited their nephew, and niece, Mr. and Mrs. Nathan Rosenberger, 8167 Stuart Avenue.

Mr. and Mrs. Joseph Block, of Brooklyn, N. Y., visited their sister-in-law, Mrs. Ella Block, 1045 St. Viateur Street West.

Mr. and Mrs. Louis Handelsman, 5264 Borden Avenue, spent a month holiday at the Poinciana Hotel, in Miami Beach, Florida.

Mrs. Annie Rockman, of Miami, Florida, is visiting her grandchildren, Mr. and Mrs. Earl Rockman, and Harold Joel, Cheryl, and newborn son, Frank Harvey, 648 McEachran Avenue.

Mrs. Nathan Schwartz and son, William, 4565 St. Kevin Street, visited her father, Moses Edelstein, of Israel; and her brother-in-law, and sister, Mr. and Mrs. Jacob Schwartz, of Haifa, Israel, having travelled via El Al Israel Air Lines.

Mr. and Mrs. L. W. Gallay, of Sydney, N. S., visited their son-in-law, and daughter, Dr. and Mrs. Edward Lechter (nee Lydia Gallay), and new-born son, Joel Andrew, 5826 Decelles Avenue.

Mr. and Mrs. Harold Vaisler, of London, Ont., were here for the funeral of her father, Louis Hendelman, 6275 Northcrest Place, who died on Thuraday, July 30, at the Jewish Hospital of Hope.

Samuel Nadler, formerly of 3281 Forest Hill Avenue, will move on October 1, to 5594 Decelles Avenue.

Mr. and Mrs. Arthur Rosenstein, of Long Island, N. Y., are visiting her parents, Mr. and Mrs. Ben Weingarten, 4257 Esplanade Avenue.

Mr. and Mrs. I. Rappoport, and son, Jeffrey Rappoport, formerly of 2605 Soissons Avenue, have moved to 6777 Mountain Sights Avenue.

Mr. and Mrs. Samuel Dalfen, formerly of 4774 Meridian Avenue, have moved to 6800 Cote St. Luc Road.

Miss Eva Levinson, of New York, visited her brother-in-law, and sisters, Mr. and Mrs. Jack Resch, and Miss Tillie Levinson, 5010 Sherbrooke Street West.

Mr. and Mrs. Max Botner, formerly of 4560 Decarie Boulevard, have moved to 5765 Cote St. Luc Road.

Mr. and Mrs. William Blank, and daughter, Hedy, 4612 Lacombe Avenue, were in Ottawa, Ont.

Frank, and Leonard Freedman, sons of Mr. and Mrs. Daniel Freedman, 271 Dufferin Road, spent three weeks at Eden Roc Hotel, in Miami Beach, Florida.

Mr. and Mrs. W. Rinzler, 4233 Badgley Street, are spending the High Holidays in Ste. Agathe, Quebec.

Mr. and Mrs. Steven Lesat, of Bronx, N. Y., spent the High Holidays with Mr. and Mrs. Eli Manis, 6950 Fielding Avenue.

Mrs. Isidore Reisler, and Sheryl, and Lorne, 4059 Mackenzie Street, spent the season in Plattsburgh, N. Y., where Mr. Reisler joined them weekly.

Mr. and Mrs. Morris Schwartz, 660 Eglinton Avenue, Toronto, Ont., visited his brother, and sister-in-law, Mr and Mrs. Joseph Schwartz, 6792 Mountain Sights Avenue.

Mrs. Tanya Straus, formerly of 4706 Carlton Avenue, has moved to 5460 King Edward Avenue.

Mr. and Mrs. Sydney Krupp, formerly of 8101 Linden Street, have moved to 6665 Edgemore Street.

Mr. and Mrs. Joseph Zelig, and Bruce, and Martha, formerly of 3160 Kent Avenue, have moved to 9 Belsize Road.

Mr. and Mrs. J. Moroff, 980 Churchill Road, were in Toronto, Ont., for the bar-mitzvah of their nephew, Daniel, son of Mr. and Mrs. Ben Moroff, 275 Winnett Avenue, who was called to the Reading of the Law, in honour of his bar-mitzvah at Beth Radom Synagogue.

Mrs. Ida Bubis, of Brooklyn, N. Y., visited her brother-in-law, and sister, Mr. and Mrs. H. Reisler, 5400 Crevier Street.

Mr. and Mrs. Morty J. Cohen, and son, Steven, formerly of 5510 Robinson Avenue, have moved to 5746 Melling Street.

Mrs. Louis Crystal, and son, Michael, 4034 Mackenzie Street; and her sister, Mrs. Maurice Breitman, and Nancy, and Joel, 815 One Hundredth Avenue, visited their parents, Mr. and Mrs. Lewis Whitzman, 131 Willow Street, Halifax, N.S.

Mr. and Mrs. Louis Moses, and Joseph, and Jerry, 5060 Grand Boulevard, were in Burlington, Vermont.

Abe Katz, of New York, was here for the funeral of his sister, Mrs. Rachel Katz Rubenstein, 1842 Emmanuel Street, who died on Monday, June 22, at the Royal Victoria Hospital.

ENGAGEMENTS

Mr. and Mrs. Benjamin Gryfe, 66 Robingrove Road, Toronto, Ont., announce the engagement of their daughter, Miss Sandra Gryfe, to Carl A. Solomon, son of Mr. and Mrs. Meyer Solomon, 538 Bedford Park Avenue, Toronto. Miss Gryfe is the granddaughter of Reverend and Mrs. Nathan Stolnitz, 25 Laurelcrest Avenue) and of Mr. and Mrs. Samuel Gryfe, 297 Wychwood Avenue; all of Toronto. Mr. Solomon is the grandson of Mr. and Mrs. Louis Shatz, 5424 Waverley Street, Montreal; and of the late Mr. and Mrs. Jacob Solomon, of Montreal. The marriage will take place on December 6, at Bnai Israel Beth David Synagogue, in Toronto.

MARRIAGES

SUSSMAN-SANGER

The marriage of Miss Miriam Sanger, of Ottawa, Ont., formerly of Israel, daughter of Mr. and Mrs. Ernest Sanger, of Israel, to Dr. Edmund Sussman, of Ottawa, son of Mrs. Malca Sussman, 2865 Darlington Avenue, Montreal, and the late Melach Judah Sussman, was solemnized at Beth Sholom Synagogue, on Tuesday, August 4, at seven o'clock, by Rabbi J. Cement, assisted by Rabbi A. Rubin. The bride was given in marriage by her uncle, Dr. F. Bender, of Ottawa. She wore a fitted white, peau de soie gown, made with a round neckline; three-quarter-length sleeves; and full skirt. Her tulle illusion veil was topped by a matching, pill-box hat; and she carried a prayer book with white orchids. Dr. Ruth Yeshua Jortiner was her sister's matron of honour, in a blue, brocade sheath gown; with a blue hat. Her corsage was of white orchids. Dr. David Sussman, of Montreal, was his brother's best man. The wedding flowers were white, and pink carnations, and roses. One hundred guests were received in the Synagogue hall. Mrs. Sanger, mother of the bride, wore a beige, brocade, sheath gown; and a matching hat; with a corsage of white orchids. Mrs. Sussman, mother of the groom, wore a bleu lace, and organza sheath gown. Her hat was blue; and she had a corsage of mauve orchids. Dr. and Mrs. Edmund Sussman spent their wedding trip in Niagara Falls, and Stratford, Ont., the bride travelling in a beige, knitted suit; with a corsage of white orchids. They have taken up residence in Ottawa. There for the marriage were: the bride's mother; Professor Yeshua Jortiner, and Dr. Ruth Jortiner, brother-in-law, and sister of the bride, of Chicago, Ill.; Mr. and Mrs. Samuel Gewurz, 5781 Davies Street; Mr. and Mrs. J. L. Gewurz, and sons, Samuel, and Verne Gewurz, 6525 Wilderton Avenue; Mrs. Rachel Bosem, 6185 Deacon Road; all uncles, and aunts of the groom; Mr. and Mrs. Arthur Garmaise, 47 Kelvin Avenue; Mr. and Mrs. Harry Abelson, 6185 Deacon Road; cousins of the groom; Mr. and Mrs. Franz Vauxhall, 5326 Newman Place; Mr. and Mrs. Louis Schiff, 3 Belcell Avenue; Mr. and Mrs. Henry Frankfurt, 6505 Fern Road; Mr. and Mrs. Henryk Schmelz, 302 Alexis Nihon Boulevard; Mr. and Mrs. M. Perez, 302 Alexis Nihon Boulevard; Mr. and Mrs. M. Samuels, 93 Dufferin Road; Mrs. Abraham Eisenberg, 2495 Van Horne Avenue; N. Balassiano, 258 Willowdale Avenue; all of Montreal; Mr. and Mrs. Jack Brandt, and Miss Ruth Brandt, of New York, uncle, and aunt of the groom; Mrs. Tanya Solloway, of Berkeley, Calif.; Mrs. Ella Joseph, of Israel; and Miss Sonia Stollman, of New York.

BIRTHS

Born, to Mr. and Mrs. Harry A. Schwartz (nee Elizabeth Cayne), 630 Sixty-Seventh Avenue, on April 15, at the Royal Victoria Hospital, a son, Marc Jacob; brother of Harvey David, aged two years; grandson of Mr. and Mrs. Samuel Cayne, 5560 Bradford Place; and of Mr. and Mrs. Louis Schwartz, 387 Dufferin Road; great-grandson of Alex Silverston 276 Querbes Avenue. Godparents are Mr. and Mrs. Ben Wald, uncle, and aunt, 3080 Seventh Street. Mr. Silverstone, great-grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Leonard Cytrynbaum (nee Jacqueline Giller), 5252 Cavendish Boulevard, on June 5, at the Jewish General Hospital, a daughter, Ellen; granddaughter of Mrs. Nancy Giller, 5127 Montclair Avenue, and the late Edward Giller; and of Mrs. Florence Cytrynbaum, 5160 Macdonald Avenue, and the late Leo Cytrynbaum; great-granddaughter of Mr. and Mrs. Joseph Cytrynbaum, 38 Joyce Avenue; and of Mr. and Mrs. S. Weiser, 5190 Mountain Sights Avenue.

Born, to Mr. and Mrs. Thomas Zemel (nee Sheila Steinberg), 5560 Trent Avenue, on May 6, at the Jewish General Hospital, a son, Jeffrey Earl; grandson of Mr. and Mrs. Harry Steinberg, 4962 Grosvenor Avenue; and of Mr. and Mrs. Isaac Zemel, 466 Outremont Avenue. Godparents are Mr. and Mrs. Alex Schneiderman, of Montreal. Mr. Zemel, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Morris Greenbaum (nee Joyce Fagen), 6201 Cote St. Luc Road, on Thursday, June 18, at the Royal Victoria Hospital, a daughter, Mona Bess; granddaughter of Mr. and Mrs. Samuel Fagen, 7540 Stuart Avenue; and of Mr. and Mrs. Max Greenbaum, 5796 Trans Island Avenue; great-granddaughter of Mr. and Mrs. Joseph Fagen, 7538 Stuart Avenue; and of Morris Glasaman, 7540 Stuart Avenue.

Born, to Mr. and Mrs. Myer Signer (nee Dorothy Herscovitch), 79 Greylawn Crescent, Toronto, Ont., formerly of Montreal, on August 4, at the New Mount Sinai Hospital, a son, Jordan Haskal; brother of Rana, aged one and one-half years; grandson of Mr. and Mrs. Joseph Herscovitch, 8545 Mountain Sights Avenue; and of Mrs. Jennie Signer, 3820 St. Catherine Road, and the late Morris B. Signer; great-grandson of Mr. and Mrs. Solomon Herscovitch, 4150 St. Kevin Street; and of Mrs. A. Fox, 6320 Victoria Avenue. Godparents are Mr. and Mrs. E. Hersey, 49 Wildtree Drive, Beaconsfield, uncle, and aunt. Mr. Herscovitch, held the baby during the ceremony.

Born, to Mr. and Mrs. Solomon William Goren (nee Rhona Kunst), 2555 Kent Avenue, on July 24, at the Jewish General Hospital, a son, Benjamin Lawrence; first grandchild of Mr. and Mrs. Joseph Kunst, 4663 Clark Street; second grandchild of Mr. and Mrs. Theodore Goren, 4610 Plamondon Street; great-grandson of Mrs. Fanny Goren, of Winnipeg, Manitoba. Godparents are Mr. and Mrs. Louis Derkson, 3610 Bedford Road, uncle, and aunt. Samuel Bercovitz, 5402 Waverley Street, held the baby during the ceremony.

Born, to Mr. and Mrs. Samuel Dworkin (nee Irene Shames), 4260 La Peltrie Street, on August 3, at the Reddy Memorial Hospital, a daughter, Susan Lisa; sister of Barry, aged two and one-half years; granddaughter of Mr. and Mrs. I. Dworkin, 4885 St. Catherine Road; and of Mrs. Becky Shames, 5333 Hutchison Street, and the late Ben. Shames; great-granddaughter of Mrs. Minnie Boxerman, 5333 Hutchison Street.

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Social Notes — Montreal

Mr. and Mrs. Abraham Abramovitch, and Chuck Abramovitch, and Miss Sandi Abramovitch, and Eddie, 10 Harlock Boulevard, Toronto, Ont., came to spend the High Holidays with her father, M. Wagner, and her sisters: Misses Mary and Eva Wagner, 3885 Goyer Street; and his father, Joseph Abramovitch; his brother-in-law, and sister, Mr. and Mrs. Perry Elstein, and Jack, and Eleanor; his brother, Nathan Abramovitch; and sister, Miss Mary Abramovitch, 140 St. Joseph Boulevard East.

Mrs. A. Steinman, of Winnipeg, Manitoba, visited her nephew, and niece, Mr. and Mrs. Meyer Steinman, 5010 Lacombe Avenue.

Dr. and Mrs. Max Stern, spent several weeks in Europe, and sailed home on the Empress of Canada.

Mr. and Mrs. Joseph Miller, 5818 Westluke Street, celebrated their twenty-fifth wedding anniversary, at their country home in Lac Chaud, La Macaza, Quebec. They have two sons, Harold Leslie Miller; and Stephen Malcolm Miller, aged sixteen years. Mr. Miller is the former Miss Freda Weigensberg, daughter of the late Mr. and Mrs. Jacob Weigensberg, of Montreal. Mr. Miller is the son of Mrs. Ida Miller, 3882 Mackenzie Street, and the late Julius Miller.

Dr. and Mrs. Sidney Kastner, and their children, Judy, Ruth, and Joel, of Greenbelt, Maryland, visited his mother, Mrs. Ida Kastner, 472 Greenoch Avenue.

Mr. and Mrs. Frank Fogel, and Michael, and Cheryl, 159 Fairholme Avenue, Toronto, Ont., visited his brother, and sister-in-law, Mr. and Mrs. Hyman Reich, 991 Dickens Circle.

Mr. and Mrs. Ben Alpert, of Scranton, Pa., visited her brother-in-law, and sister, Mr. and Mrs. Moses Schacter, 4942 Earnscliffe Avenue.

Mr. and Mrs. Herman Gerson, and Sharon, and Renay, of Bronx, N. Y., visited her parents, Mr. and Mrs. Frank Charron, 6287 Mountain Sights Avenue.

Mrs. L. Wolman, of Bronx, N. Y., visited her nephew, and niece, Mr. and Mrs. Jack Zafran, 1940 Guertin Street.

Mr. and Mrs. H. Vinitsky, 4775 Verina Street, spent the season at their country home in Lac Brulé, Quebec.

Mrs. Ella Block, 1045 St. Viateur Street West, was hostess to forty guests at a buffet supper, at her home, to celebrate the engagement of her daughter, Miss Adeline Block, and the fiancee of Joseph Bruder, son of the late Mr. and Mrs. M. Bruder, of Montreal. Mrs. Block was in a navy-blue, knitted suit; and had a corsage of pink carnations. Miss Block wore a brown, crepe dress; with a corsage of yellow roses. The table was centered with red, and white carnations, and gladioli. The marriage will take place on November 14, at Anshei Ozeroff Synagogue. Mr. and Mrs. Joseph Block, of Brooklyn, N. Y., uncle, and aunt of the bride, were here for the celebration.

Mr. and Mrs. Joseph Schwartz (nee Nassie Abrams), 6792 Mountain Sights Avenue, were dinner hosts to forty-eight guests, to celebrate their twenty-fifth wedding anniversary. They have a son, Marvin Schwartz. Mrs. Schwartz is the daughter of Mr. and Mrs. Samuel Abrams, 5724 Mountain Sights Avenue; sister of: Joseph Abrams, 1075 Reynald Avenue; Fred Abrams, 5551 Beaminster Place; Jack Abrams, 1452 Mercantile Avenue; Philip Abrams, 2850 Ekers Avenue; and Mrs. Louis Sholzberg (Esther), 2175 Bedford Road. Mr. Schwartz is the brother of: Harry Schwartz, 5725 Cote St. Luc Road; Morrie Schwartz, 660 Eglinton Avenue, Toronto, Ont.; Samuel Schwartz, of New York; Mrs. Harry Simcoe (Dorothy), 493 Ninety-Sixth Avenue; and Mrs. Rose Krepak, 5426 Wellington Avenue. Mrs. Schwartz wore a white, crepe sheath, appliqued with green beads on the bodice; and had a corsage of white carnations. Mrs. Abrams wore a blue dress; and had a corsage of white and blue carnations. A centrepiece of white carnations, and silver-coloured candles in candelabra beautified the table. Mr. and Mrs. Morrie Schwartz were here for the celebration.

Mr. and Mrs. Louis Bildner, 5752 Smart Avenue, gave a buffet supper at their home, with seventy-five guests present, for their daughter, Miss Marilyn Bildner, prior to her marriage to Leonard Wax, son of Mrs. Kay Wax, 4890 Maplewood Avenue, and the late Hen Wax. She wore a white, beaded, peau de soie dress; with a corsage of white orchids.

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BIRTHS

Born, to Mr. and Mrs. Issie Beer (nee Laura Bratz), 7514 Guelph Avenue, on June 16, at the Jewish General Hospital; a son, Edward Richard; brother of Mitchell, aged nine years; and Iris, six; grandson of Mrs. Ida Bratz, 8244 Goyer Street, and the late Isaac Bratz; and of Samuel Beer, 5500 Rosedale Avenue, and the late Mrs. Rifka Beer. Godparents are Bernard Bratz, 4120 Dupuis Avenue, uncle, and Mrs. Bernard Bratz, 5508 Westbourne Avenue, cousin. Mr. Beer, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Abbey Baker (nee Reva Flax), 839 Devonshire Avenue, on July 20, at the Jewish General Hospital, a son, Wayne; brother of Suanne, aged seven and one-half years; and Marvin, five; grandson of Mrs. Ricki Flax, 839 Devonshire Avenue; and of Mr. and Mrs. Harry Baker, 4915 St. Catherine Road. Godparents are Mr. and Mrs. Samuel Garellek, uncle, and aunt, 5040 Barclay Avenue. Mr. Baker, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Irving Layton (nee Aviva Cantor), of Montreal, on July 24, at the Montreal General Hospital, a son, Peter.

Born, to Mr. and Mrs. Mario Okunsky (nee Bernice Goldberg), 5290 Walkley Avenue; on August 5, at the Jewish General Hospital, a daughter, Marcia Beryl; sister of Robert Allan, aged two and one-half years; granddaughter of Mr. and Mrs. Ben. Goldberg; and of Mr. and Mrs. Ben. Meshman, all of Montreal.

Born, to Mr. and Mrs. Harvey Cooperstone (nee Estelle Tessler), 1448 Beverly Crescent, on July 20, at the Royal Victoria Hospital, a daughter, Brenda Gail; sister of Elliot Sheldon, aged three years; granddaughter of Mr. and Mrs. Isidore Tessler, 3924 Carlton Avenue; and of Mr. and Mrs. Sol Cooperstone, 5810 Decelles Place.

Born, to Mr. and Mrs. Rodney Suliteanu (nee Ann Rose Helfenbaum), 1077 Reynald Street, on Thursday, July 23, at the Jewish General Hospital, a daughter, Beverly Sue; first grandchild of Mr. and Mrs. David Helfenbaum, 5907 Clanranald Avenue; third grandchild of Mr. and Mrs. Milto Suliteanu, 2862 Bedford Road; third great-grandchild of Mrs. Kathy Axelrod, 2680 Goyer Street.

Born, to Mr. and Mrs. Jack Eichler (nee Doris Akerflug), 4775 Verina Street, on July 7, at the Jewish General Hospital, a son, Lenny; grandson of Mr. and Mrs. Louis Akerflug, 4062 Mackenzie Street; and of Mrs. Eta Eichler, 6750 Clanranald Avenue, and the late Louis Eichler. Godparents are Solly Eichler, uncle, 1273 Forest Avenue; and Mrs. Eta Eichler, grandmother. Mr. Akerflug, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Henry Wander (nee Rae Greenberg), 853 Du Sablon Avenue, on June 6, at the Jewish General Hospital, a son, Michel Stewart; brother of Shelley, aged two and one-half years; grandson of Mr. and Mrs. H. Gratter, of London, England; and of Mr. and Mrs. S. Greenberg; great-grandson of Mr. and Mrs. S. Laiken; all of Montreal. Godparents are Mr. and Mrs. L. Freiheit, great-uncle, and great-aunt, of Montreal. Mr. Greenberg, grandfather, held the baby during the ceremony.

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MONTREAL MEETINGS

★Harold Leslie Miller, son of Mr. and Mrs. Joseph Miller, 5818 Westluke Street, graduated from McGill University, with the Bachelor of Commerce degree. He is continuing his studies at McGill for the Chartered Accountancy degree. His brother, Stephen Malcolm, aged sixteen years, a tenth-grade student at Wagar High School, won a scholarship into eleventh grade.

★In New Hampshire, for the summer conclave at Brookline, and at Litchfield, were these members of Temple Beth Sholom: Steven, son of Mr. and Mrs. Jack Schneider, 5225 Kensington Avenue; and Linda Bunny, daughter of Mr. and Mrs. Harry Gore, 5505 Robinson Avenue. Michael Litwin is youth adviser.

★ BNAI BRITH WOMEN ★

Blue Star Chapter Number 825 opening general meeting is on Thursday, September 17, at 8.00 p.m., at the home of Mrs. J. Winer, 7 Courcelette Avenue. Mrs. Sol Schwartz, 4875 Bourret Avenue, will conduct the program.

★PIONEER WOMEN'S★

Organization announces its Child Rescue Campaign from September 7-20; canvas on September 10; and on September 14. Proceeds go toward rescue and rehabilitation of children in Israel, in conjunction with the latest project, "Montreal House", in Jerusalem, which will establish a Kindergarten in the name of Mrs. Sarah Calserman, a founder of the Organization, and of a Vocational School For Girls. Mrs. A. Lerman is convener of the Campaign.

★ LAKE PLACID ★

Synagogue, 30 Saranac Avenue, Lake Placid, N. Y.: Cantor Abraham Kalfusa, 788 Davaar Avenue, will officiate at services on Rosh Hashonah, Yom Kippur, day.

★Rabbi Mordecai E. Zeitz, newly-elected Rabbi of the Jewish Congregation of Dollard des Ormeaux, was the leader of the United Synagogue of Hoboken, New Jersey since his ordination at the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University, in New York, in 1962, when he received the Master of Hebrew Literature degree. He is working on his thesis for the Doctorate degree. Rabbi Zeitz is the son of Rabbi Morris Zeitz, vice president of the Bronx Rabbinical Board of New York, and Mrs. Zeitz; grandson of the late Rabbi Chaim Mosason, the founder of a theological institution in New York. Rabbi Zeitz is married to the former Miss Charlotte Wieselman, the daughter of Mr. and Mrs. Jacob Wieselman, of Brooklyn, who was with the Ramaz Schools, of New York, and Yavneh Academy, of New Jersey.

CARDS OF THANKS

KATZ: The family of the late Mrs. Jennie Katz, of Ste. Agathe, Quebec, formerly of Montreal, wish to thank their relatives, friends, and neighbours for their expressions of sympathy, for donations, cards, and visits shown during their recent bereavement.

DEATHS

Louis Benjamin, 4114 Mackenzie Street, died on Thursday, June 11, at the Jewish General Hospital. He is survived by his wife, Mrs. Dolly Isaac Benjamin; three sons: Allan Benjamin, of London, England; Tom Benjamin, 3360 Linton Avenue; and Barry Benjamin, 4114 Mackenzie Street; two grandchildren; Kay, and Sharon, children of Mr. and Mrs. Allan Benjamin; three brothers: Harry Benjamin, 6433 Hutchison Street; Abe Benjamin, 4114 Mackenzie Street; and Ben Benjamin, of London, England; a sister, Mrs. C. Mailet (Betsy), 6067 Mountain Sights Avenue. He was the brother of the late Mrs. Augusta Penn; and the late Mrs. Ray Ulen, both of Montreal. Funeral services took place from Paperman's. Dr. Chaim N. Denburg, Rabbi, officiated. Burial was at North End Vilkomirer Cemetery. Shiva was at the home.

Abraham Hitelman died on July 19, at the Jewish Hospital of Hope. He is survived by his wife, Mrs. Fanny Lipskind Hitelman; four sons: Saul Hitelman, 4751 Kent Avenue; Morris Hitelman, 4680 Verina Street; Samuel Hitelman, 1275 Ridgewood Avenue; and Jack Heitelman, 2670 Kent Avenue; a daughter, Mrs. Joseph Miller (Ida), 1474 Elizabeth Boulevard; eleven grandchildren: Mrs. Philip Gutherz (Sandra), Allan, and Jarry; children of Mr. and Mrs. Saul Hitelman; Elaine, and Richard; children of Mr. and Mrs. Morris Hitelman; Leon, Alan, and Stuart; sons of Mr. and Mrs. Samuel Hitelman; Leonard, Gary, and Helene Miller; and a great-grandchild, Jamie Gutherz. Funeral services took place from Paperman's. Rabbi Solomon J. Spiro officiated. Burial was at Victoria Hebrew Sick Benefit Society Cemetery. Shiva was at the home of Mr. and Mrs. Saul Hitelman.

Mrs. Annie Weinstein Bercovitch, 2480 Cote Vertu Road, the widow of Rubin Bercovitch, died on Saturday, July 18, at the Jewish General Hospital. She is survived by a daughter, Mrs. H. Robins (Dina), 2480 Cote Vertu Road; two grandchildren: Bernard, and Sheldon Robins; a great-grandchild, Bonnie Sue, daughter of Mr. and Mrs. Bernard Robins; a brother, Samuel Winston, of Montreal; and a sister, Mrs. Nettie Leiter, of New York. Funeral services took place from Paperman's. Rabbi Joseph Grunblatt officiated. Burial was at Hebrew Sick Benefit Society Cemetery. Shiva was at the home.

Miss Sandra Tietolman, 5027 Coronation Avenue, aged twenty years, died on Thursday, June 11, at the Jewish General Hospital. She is survived by her mother, Mrs. Florence Bloom, 5027 Coronation Avenue; two sisters: Misses Paula, and Rona Tietolman, of that address. She was the daughter of the late Morris Tietolman. Funeral services took place from Paperman's. Rabbi David Hartman officiated, assisted by Rabbi Jacob J. Ekstein. Burial was at Beth Moishe Synagogue. Shiva was at the home.

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L'AFFAIRE JACOBS: THE DRAMATIC SCHISM THAT EMBODIES DEEP CONFLICTS IN BRITISH JEWRY

By Frances A. Koestler, of New York, public relations executive, former director of community relations of the Jewish Child Care Association of New York, writing in the National Jewish Monthly of Bnai Brith

An uneasy truce has now settled over British Jewry, an interlude in a communal dispute which has evoked startling depths of bitterness and embarrassment in a community traditionally marked by solidity, conservatism and discreet avoidance of public notice.

Shaken as are the leaders of Jewish life in the United Kingdom by the fundamental theological and communal implications of "the Jacobs affair," many are even more greatly mortified by the public exposure of a schism in the House of Israel. Inbred British reserve makes it difficult for them to see either the humor or the kernel of truth in the cynical observation of the London *Daily Express*:

"Britain should be proud of the conflict that has broken out in the Jewish community. It proves that here, at any rate, anti-Semitism is a thing of the past. Our Jews no longer have to keep united in self-defense. They feel free to go at each other's throats, just like our Christians."

It is not surprising that "the Jacobs affair" has engaged the interest of the world press, for it seemingly embodies conflicts that hold the stuff of true drama: youth versus age, science versus religion, modernism versus tradition, action versus deliberation. Although all of these elements are present to some extent, the actual nub of the controversy is more diffuse, more complex, and likely to be downright mystifying to those who have assumed that the religious and communal structure of British Jewry parallels that of American Jewry.

As will soon become apparent, nothing like "the Jacobs affair" could happen in the United States.

Just what was (and is) "the Jacobs affair"? Perhaps the clearest way to gain perspective on the events, issues, and personalities involved is to put them into the framework of a three-act play.

Prelude. — Just ten years ago, the New West End Synagogue in London invited to its pulpit Rabbi Dr. Louis Jacobs, a young man of 33 who had already earned a wide reputation as a brilliant Biblical scholar and a leader of exceptional vigor. Established toward the end of the 19th century, the New West End was one of the pillars of the United Synagogue, central organization of Orthodox Jewry in the United Kingdom.

The New West End's congregational roster featured the most prominent and respected Jewish names in Britain: Samuel, Rothschild, Montague, and others of equal distinction.

As is the case with rabbinical posts in all member congregations of the United Synagogue, the appointment of Dr. Jacobs required the official approval of the Very Rev. Dr. Israel Brodie, Chief Rabbi of the British Commonwealth, an office which has no counterpart on the other side of the Atlantic Ocean.

In the spotlight afforded by one of London's wealthiest and most fashionable congregations, Louis Jacobs quickly became a conspicuous national figure. Scholarly in thought, he was dynamic in action; erudite in the written word, he was eloquent in speech. Young people in particular responded to him as a cogent interpreter of the role of traditional religion in a modern-day setting. Clergy, laity, and the non-Jewish community alike thought of him as the rising star of British Jewry.

Act I, Scene I. — In 1957, Louis Jacobs wrote his first book, "We Have Reason to Believe." The title's two-way meaning conveyed his essential philosophy: man's reason, which demands a constant reexamination of religion in the light of the newest historical and archeological findings, need not conflict with man's faith. There was, he held, indisputable evidence, he held, that the Torah was the work of generations of scholars and not, as tradition would have it, a set of divine commands and revelations literally dictated, word for word, to Moses on Mount Sinai. However, he maintained, acceptance of this evidence does not invalidate the Bible's essential truth or authority.

This, of course, was hardly a revolutionary concept. Such mild stir as was created by publication of "We Have Reason to Believe" was generally affirmative.

Act I, Scene II. — In 1959, when the principal of Jews' College, Britain's Orthodox theological seminary, gave notice of impending retirement, Dr. Jacobs was named Moral Tutor and Lecturer at the college. The appointment was made by Chief Rabbi Brodie who, it was generally understood, had promised Dr. Jacobs the principalship when the incumbent retired.

On the strength of this, Dr. Jacobs resigned the New West End pulpit to become a full-time faculty member of Jews' College. However, when the retirement took place as scheduled in early 1960, Chief Rabbi Brodie made no move to appoint a new principal. Louis Jacobs waited a year, then forced the issue by resigning his faculty post.

This precipitated the first public battle of what was to become an open struggle between those who felt Dr. Jacobs was being unfairly treated and those who took the position that the authority of the Chief Rabbi must be upheld at all costs.

Dr. Brodie, who for more than a year had steadfastly refused to make either a decision or an explanation of his reasons for deferring decision, was finally constrained to make a public statement. It consisted of two sentences: "I want to state clearly that Dr. Jacobs will not have my consent to becoming the principal of Jews' College. There are many matters in connection with this, but I will not mention them to avoid creating a divisiveness."

With this, Dr. Brodie departed on a four-month trip to Australia, leaving behind him an angry and divided community. The Chief Rabbi's enigmatic reference to "many matters" fueled the flames of speculation. It could only be assumed that he regarded Dr. Jacobs' views as heterodox.

In that case, ran the argument, why had he not denounced them three years earlier, when they first appeared in print? Further, if Louis Jacobs' beliefs made him unfit for the principalship of Jews' College, should they not also have disqualified him from holding a key teaching post on its faculty?

Apart from theological considerations, the British sense of fair play was outraged. How could the Chief Rabbi keep on a string, so to speak, a man who had a wife and three children to support? Was the object to try to force an independent thinker into exile?

Some of the criticism condoned the Chief Rabbi himself and centered on his advisers. The fault, many felt and said publicly, lay at the door of the Beth Din, the ecclesiastical court functioning under the Chief Rabbi's jurisdiction in the United Synagogue. In the opinion of these people, Israel Brodie had been unduly influenced by the *dayanim (judges)* of the Beth Din — men whose Continental origins led them to a stricter, less tolerant theological position than that traditionally held by British Orthodox Jewry.

In the opposing camp, supporters of the Chief Rabbi took the stand that Dr. Jacobs' views disqualified him from Orthodoxy. If he wished to practice the Conservative or Reform brands of Judaism, he was free to do so, but not under the banner of the United Synagogue.

The *Jewish Chronicle* sought to demolish this argument in an editorial whose extreme terms fell oddly on American ears.

"It should not be assumed that this is an issue with Rabbi Jacobs on one side and Orthodoxy on the other. This is a controversy within Orthodoxy," the *Chronicle* said in April, 1962. "There has also been the attempt to attribute a sinister motive to Dr. Jacobs and his supporters by asserting that it is all part of a conspiracy to introduce the American brand of Conservative Judaism in this country. This is wildly untrue."

Intermission. — During the next 18 months, the controversy gradually simmered down. Sans pulpit, teaching post, or salary, Dr. Jacobs busied himself with writing and lecturing. In 1961, and again in 1963, he toured the United States as a visiting scholar sponsored by Bnai Brith's Department of Adult Jewish Education.

He completed a major work, "The Principles of the Jewish Faith," just published in Britain and soon to appear in the United States. But though things were quiet, everyone knew the fundamental conflict had not been resolved. The drama was far from finished; the curtain had merely fallen on Act. I.

Act II, Scene I. — The curtain rose again late last year, when Dr. Chaim Pearl, who had succeeded Dr. Jacobs at the New West End Synagogue, accepted a pulpit in the United States.

The New West End's trustees (known in England as Board of Management) promptly decided they wanted Louis Jacobs to return and, in accordance with the procedure stipulated in the Constitution and By-Laws of the United Synagogue, made their wishes known to the Chief Rabbi. To their indignant surprise, the Chief Rabbi withheld his consent to the appointment; to no one's surprise, he refused to state his reasons.

At once there began a period of intensive, but unavailing, private interventions by other rabbis and by influential laymen. Rumors and denials filled the air. A London daily reported that Sir Isaac Wolfson, president of the United Synagogue, was flying to Israel, where Chief Rabbi Brodie was spending Passover, to urge him to modify his stand. Nonsense, said Sir Isaac.

Sir Isaac did not deny, however, that he had persuaded the officers and trustees of the New West End Synagogue to defer until mid-April of 1964 their threatened action of appointing Dr. Jacobs without the Chief Rabbi's consent — an action without precedent in the United Synagogue. They agreed to the deferment but, when no word had come from either Sir Isaac or Rabbi Brodie by April 13, the board met and, by an overwhelming majority, voted to invite Dr. Jacobs to the ministry of the New West End Synagogue.

Now the challenge had been flung and the controversy truly escalated. In a matter of days, the lay leadership of the United Synagogue, known as its Council, held a stormy three-hour session, attended by 300 members, which resulted in a vote to dismiss the Board of Management of the New West End Synagogue and replace the deposed members with a new Board willing to accept the authority of the United Synagogue.

The meeting aroused deep and violent reactions in the participants. As President of the United Synagogue, Sir Isaac Wolfson presented the motion to uphold the Chief Rabbi by ousting the New West End's Board of Management. A plea for further consideration before taking so drastic a step was made by Edmund de Rothschild and supported by Hon. Ewen Montague, Q.C., Sir Bernard Waley-Cohen and others of equal prominence.

To no avail. Many Council members walked out; Sir Isaac's motion was adopted by a show of hands among those who remained.

Act II, Scene II. — The next step was inevitable. The deposed Board of Management announced the formation of an independent Orthodox congregation, not affiliated with the United Synagogue, to be known as the New London Synagogue, with Dr. Jacobs as its rabbi.

Close on the heels of this announcement, Dr. Brodie broke his thirty-month silence by summoning a synod of Britain's Orthodox rabbis and ministers. To the 134 who attended, he read a lengthy prepared statement, copies of which were then distributed to the press.

The Chief Rabbi made five principal points:

1. His earlier support of Dr. Jacobs — allowing him to continue in the New West End pulpit following publication of "We Have Reason to Believe," and appointing him to the faculty of Jews' College — this was "an act of faith." "I felt that here was a promising man passing through a phase of intellectual and spiritual struggle and that it would be wrong to reject him before he had reached a fixed position and his views had become crystallised."

2. The Torah "is the very basis of Jewish existence. Once undermined, as our historical experience has proved, Jewish life and tradition weakens and withers . . . But Dr. Jacobs repeats the well-worn thesis that parts of the Torah are not Divine but are man made, and maintains that reason alone should be the final judge as to what portion of the Torah may be selected as Divine."

3. It is not true "that the decision I made was made under duress exerted by 'German' or 'Continental,' certainly un-British influences."

4. Dr. Jacobs "has been used as a central figure by a few resolute individuals who have openly declared their intention of trying to bring about a new orientation in our community," a trend "in conflict with basic Jewish belief."

5. Regarding the controversy which has arisen, and the publicity given to it: "Some of the forms of this publicity amount to a *chillul hashem* . . . We who hold to the validity of the Torah are called backward, stagnant, medieval and fundamentalist. [The *Jewish Chronicle* has been guilty of] a consistent denigration of authentic Judaism and religious authority . . . which in so small measure has contributed to the present situation."

On this last point it should be noted that, captivated by the exoticism of the term *chillul hashem* (desecration of God's name), some news media fell into the error of using it to describe the Chief Rabbi's estimate of Dr. Jacobs' views. As may be seen, Dr. Brodie used the phrase only in relation to the publicity given to the controversy, particularly in the *Jewish Chronicle*.

This prosperous and influential weekly has unquestionably had a role in keeping the community astir, and has consistently voiced editorial support for Dr. Jacobs, but from this writer's examination of its coverage over a four-year

(Continued on Page Five)

The Tasks Facing The World Jewish Congress In 5725

By Samuel Bronfman, of Montreal, Vice-President of the World Jewish Congress and Chairman of the North American Executive

In our recent meeting in Jerusalem, the city of peace, the World Jewish Congress gave top priority to a resolution on international peace.

As we face the New Year, there is no issue of greater importance than peace, and we in the World Jewish Congress reaffirm our commitment to the causes of international peace and disarmament.

We have made this affirmation in loyalty to the prophetic tradition of the Jewish people and in the knowledge that belligerence has always hindered progress and now, in the atomic age, jeopardizes the survival of all humanity.

We in the World Jewish Congress welcome the recent great powers' agreements on the limitation of weapons of destruction and we see in these agreements the revelation of a common desire to create a climate of understanding in which substantial progress may be made towards the achievement of complete disarmament.

The World Jewish Congress calls upon all Jewish communities and organizations to support in all possible ways the world-wide movement towards universal freedom from fear of war and to join with their fellow citizens in a common effort to realize an ideal which has for centuries been of the substance of Jewish heritage.

We shall pursue this common goal with all the means at our disposal.

We are equally pledged to continue to dedicate our efforts towards a common understanding between all peoples and to safeguard the rights of Jews in any part of the world, wherever a threat to Jewish survival may appear.

We shall pursue our efforts in the United Nations and in other appropriate forums to bring an end to racial and religious intolerances and discrimination in all forms for it is an unfortunate fact that in some countries religious intolerance and discrimination based on religious affiliation continue to present a grave and immediate threat to the human rights and fundamental freedoms of large numbers of religious adherents.

We shall cherish the memory of the martyrs who died under Nazism and we shall do all in our power to ensure that the torch of Jewish life shall burn clear and bright throughout the lands wherever Jews may dwell.

I know that I share the sentiments of the entire family of the World Jewish Congress, of our affiliates in more than sixty lands, when I express the hope that in the year ahead peace will bring with it a relaxation of tensions and an improvement in the lot of all mankind.

The Imbalance Between The Material And The Spiritual Efforts Of Society

By Morris I. Feuerstein, of New York, National President of the Union of Orthodox Jewish Congregations of America

As we embark on the year 5725, our prayers that the Almighty will open our hearts to His eternal message are joined with thoughts of the distressed and the underprivileged in this country and throughout the world. We pray for Divine intercession in the solution of their problems and of the problems of all mankind.

While American Jews conduct their High Holy Day devotions in full freedom, our brethren in the Soviet Union struggle against harsh religious restrictions and penalties. Judaism, more than any other religious denomination, is subject to repression in the Soviet Union. The very existence of the Soviet Jewish community is threatened.

Our hearts turn to our Soviet Jewish brethren in their bitter travail. We pray that the Almighty will cause the Soviet authorities to replace this indefensible policy with one inspired by the understanding that those who follow the religious faith of their fathers are an invaluable asset to any community.

The Land of Israel is ever in our thoughts and prayers. Still beset by armed enemies surrounding it on all sides, Israel nonetheless goes staunchly forward in its historic task, unshakably committed to peace and democracy. Our prayers are dedicated to the security of Israel and to the true fulfillment there of the sacred heritage cherished by the Jewish people through the ages of history.

The past year has been marked by additional striking achievements in the realm of science and technology, yet these achievements highlight only the more sharply the imbalance between the material and the spiritual efforts of society. More and more the energies, resources, and intellectual prowess of mankind are being focused on scientific and technical progress, while the moral and ethical values of life are left to shift for themselves.

"This course points to disaster, for only if material might is harnessed to the moral and ethical strength that comes from the service of Divine Sovereignty can it work for the good of society. It is our prayerful hope that the coming year will bring a changed focus of human effort. May the Almighty grant that henceforth we shall see the investment in material advances fully balanced by great undertakings for the strengthening of man's moral and spiritual sustenance.

Orthodox Jewry is especially aware of the crucial importance of spiritual endeavor. The progress of our great academies of Talmudic scholarship, the continuing growth of the Hebrew day school movement, at the elementary and secondary levels, the broadening scope of our synagogues, the dynamic rise of orthodox religious movements among teenagers, college students and scientists, all of these testify to the creative fruits of applied endeavor. May this endeavor gain further momentum in the coming year.

We pray that the Almighty will grant us all a year of health and well-being and that we be inspired to dedicate ourselves, with full heart, soul and strength, to His goals.

IN 1964

[redacted]

MARKS

ITS 21st YEAR

OF

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Montreal — Personal — Toronto
Rosh Hashonah Greetings

The following Personal New Year Greetings, received to September 4, are included here

5725 A HAPPY NEW YEAR 1964
Mr. and Mrs. Harry Beitel, and family,
1577 Van Horne Avenue, Montreal, Quebec.
Extend to all their relatives and friends their best wishes for the Holy Days.

* * *

5725 A HAPPY NEW YEAR 1964
Mr. and Mrs. Harry Freeman, and daughter,
Miss Sandra Patricia Freeman,
12 Goodwill Avenue, Toronto, Ontario.
Extend to all their relatives and friends their best wishes for the Holy Days.

5725 A HAPPY NEW YEAR 1964
Mr. and Mrs. T. Obornick, and Susan, and Howard,
207 Lynnhurst Crescent, Don Mills, Ontario.
Their best wishes for the Holy Days. Extend to all their relatives and friends

* * *

5725 A HAPPY NEW YEAR 1964
Mrs. Gerda Udelkin,
4056 Le Pelerin Street, Montreal, Quebec.
Extends to all her relatives and friends her best wishes for the Holy Days.

L'AFFAIRE JACOBS:

(Continued from Page Four)

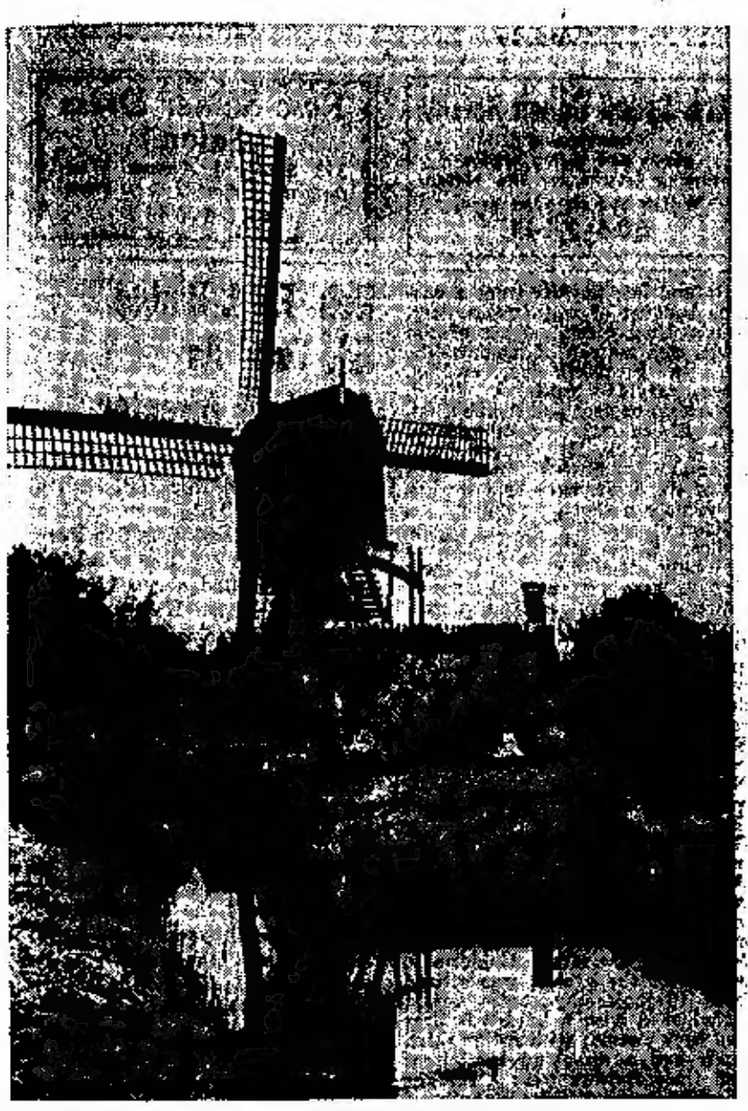
period, the *Chronicle* appears to have been scrupulously fair in presenting the views of both sides in both its news and correspondence columns. The full text of Dr. Hindle's 4,000-word statement appeared in its issue of May 8.

No further word has been issued by the Chief Rabbi or his office since that statement. Requests for interviews have been denied to this reporter as to all other representatives of the British and foreign press.

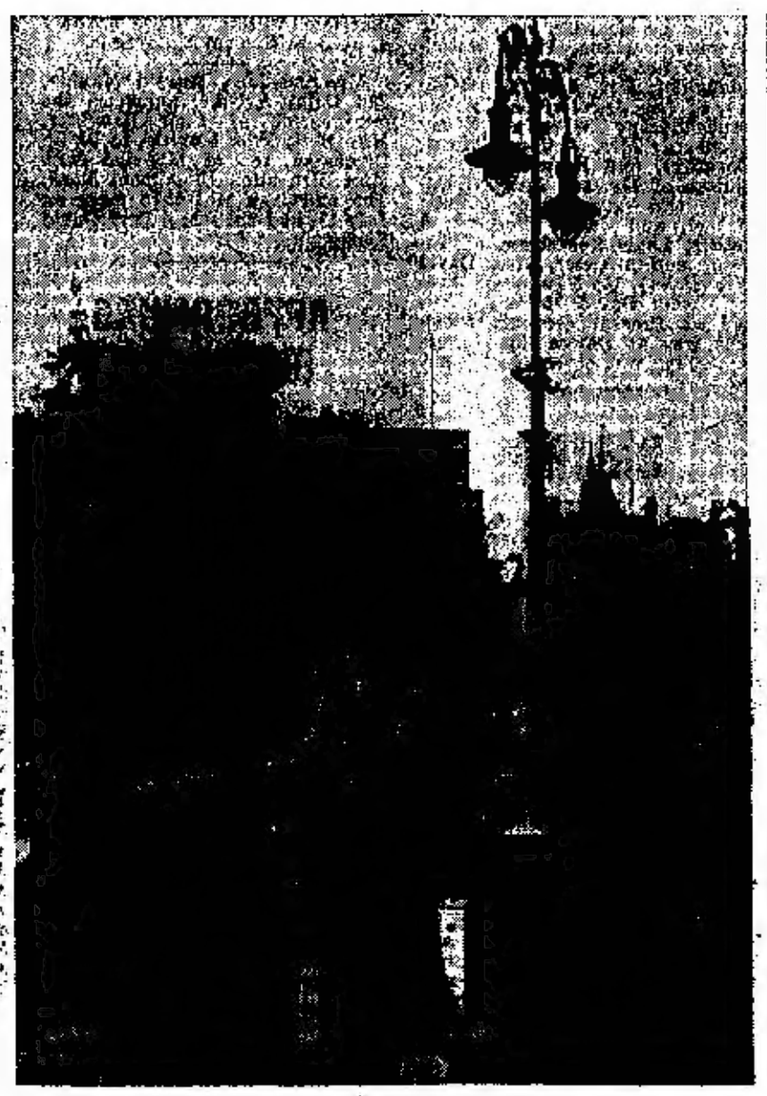
Dr. Jacobs now concentrates on the affairs of the New London Synagogue, which is currently meeting in rented quarters while seeking a permanent home. Thanks to the wealth of its congregation, substantial building funds are already on hand.

Act II has ended, but Act III remains to come, probably next spring, when the 63-year-old Chief Rabbi reaches retirement age and

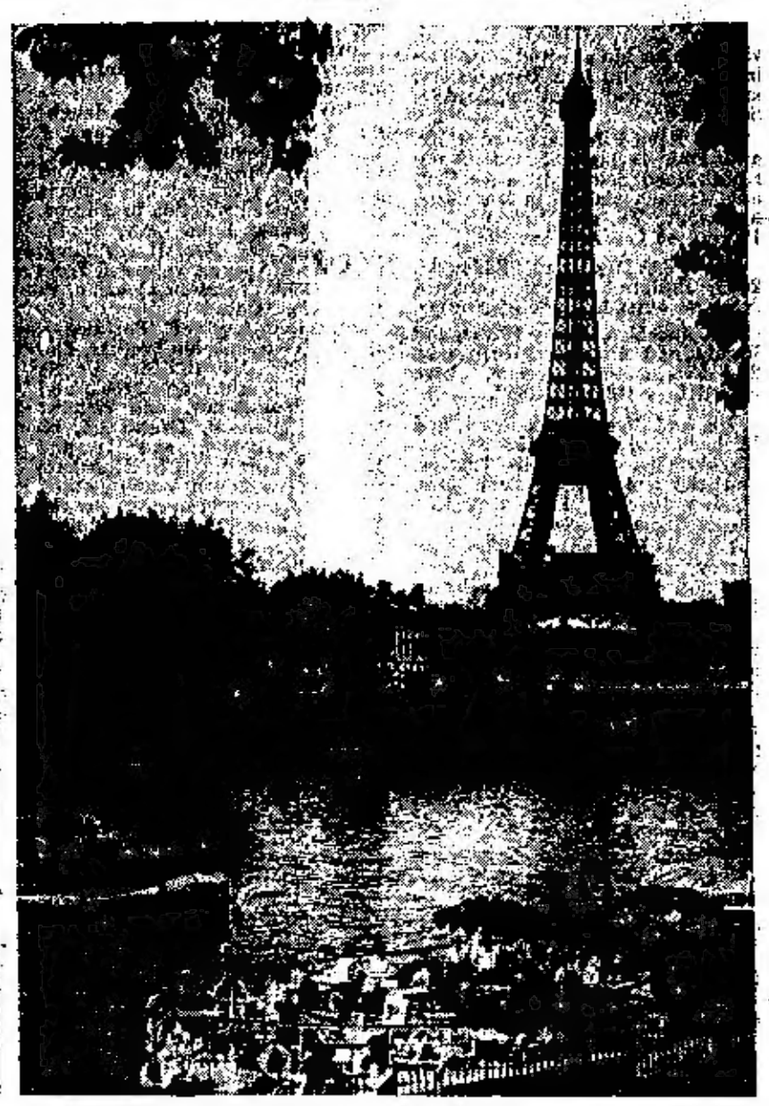
(Continued on Page Seven)



Holland: *Windmills certainly. Also, gay cities and charming people.*



London: *Unofficial symbol is the famous "double-decker" bus.*



Paris: *World famous Eiffel Tower seen across the River Seine.*

24 interesting things to know before you make your first trip to Europe.

1. How to get a passport: Surprisingly easy. Pick up an application form at your nearest post office. Complete it and mail. The cost is $5.00, and it's good for five years. (Non-citizens should apply to their consulate or embassy).

2. Visa: You probably won't need one. Only required in certain countries. But best to check with your travel agent.

3. Vaccinations: If you're going to Europe you'll need a current vaccination certificate to get back into Canada. So make sure you get one before you leave. It is good for 3 years. (Inoculations: not required for Europe).

4. Pay-Later: You can travel now by putting as little as 10% down. The rest in convenient monthly payments. Plan can also include cost of hotels, etc., when joining an Inclusive Tour.

5. Fares: Do some airlines charge lower fares than others? No. By international agreement all airlines charge the same fares over the same routes.

6. When is the cheapest time to travel? Plan your trip to take advantage of "21-day Excursion fares". (You must be overseas for at least 14 days, but be back within 21 days). Or, plan to travel during off-peak periods. (You can be away as long as a year). Both of these fares are economy fares and are available most of the year.

7. Luggage: You can take free 44 lbs. of personal luggage on economy class, and 66 lbs. on first class. Tip: leave room for the things you'll bring back. Another tip: send any extra baggage at low freight rates. Service is fast.

8. What to see? The "all inclusive" tour offers the best value for the first-time traveller. You get a good first look at Europe's attractions at a package price which includes fares, hotels, meals and sightseeing. You can go on your own, or with a group directed by an experienced tour conductor.

9. "The World Is Your Vacationland": This is KLM's program of inclusive tours for the summer. There's one for as little as $5.50 per day per person, including hotel, breakfast and sightseeing!

10. Eastern Europe: Off the "beaten track" but becoming increasingly popular are trips to Russia, Yugoslavia, Bulgaria, Hungary. KLM flies into all these countries.

11. Is language a problem? Not if you stay on the "tourist path". Most people speak some English. You'll even find it fun learning a few foreign words yourself.

12. Shopping: You'll find bargains galore! In London: china, tartans, antiques. In Italy: leather goods, silks. In France: perfumes, jewellery, wines. In Holland: Delft china-ware, crystal, diamonds, clothing.

13. How much can you bring back? If you have been away 14 days you are allowed to bring back $100.00 worth of purchases free of duty per person. However, claims during the preceding 12 months will influence this allowance. Also, the import of tobacco, alcoholic beverages and certain other items is restricted. To be sure, get the leaflet "Customs hints for Canadian Residents".

14. Currencies: Best idea is to take travellers' cheques. Easily cashed in overseas banks and most hotels, restaurants and stores. Tip: Take with you about $40 in the currency of the country you are visiting for immediate needs. See your bank.

15. Want to rent a car? A good idea if you want to be independent. The cost is reasonable. Your Canadian driver's licence is recognized in most countries.

16. Drinking water: It's safe in most countries, but not in all. If you want to be sure, buy bottled water or mineral water. You'll see it on sale.

17. What are the hotels like? Much like Canadian hotels, except that the buildings are usually older. You can be sure the hotel recommended by your travel agent or tour conductor is clean and comfortable. Charming, too.

18. Prescriptions: Have your prescriptions filled before you leave. And make sure you have an ample supply. You can buy most patent medicines over there.

19. What kind of clothing is best? Take the wash-and-wear, drip-dry kind. They're usually lighter and easier to pack. Clip coupon for leaflet: "Milady's Wardrobe".

20. Like to go camping? Europe's the place for it. Extremely popular. Low cost hostels and camping sites abound! You can buy or rent equipment easily and reasonably. And why not rent a scooter?

21. Travelling with children: No problem keeping them entertained. There are special books and games just for that purpose on board all KLM flights. For babies there are regular baby foods, bottles, and special cots for sleeping.

22. Dining on board: Cuisine served on KLM flights has an international reputation for its excellence. Special or dietary foods will be served if requested in advance.

23. A book highly recommended is "Europe on $5 a Day" by Arthur Frommer. It lists a wide choice of recommended hotels, restaurants, and much other information of value. Available from KLM at $2.25—and well worth it.

24. Travel Agents: A travel agent is the best possible source of information and advice for your trip. Do not hesitate to consult him.

KLM IN CANADA

KLM maintains 10 offices across Canada. KLM also has ticket offices in Quebec City, Montreal, Ottawa, Toronto, Hamilton, Winnipeg, Edmonton, and Vancouver. KLM employs over a hundred-and-fifty highly-trained personnel in Canada—including technical, supervisory, and operational staff at Dorval Airport, and a team of experienced Cargo Sales Engineers operating out of Montreal and Toronto.

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KLM provides several jet services a week from Montreal to Europe. In mid-summer there will be no less than six flights a week to Amsterdam and back. Thinking of visiting the New York World's Fair when going to Europe? Then remember: KLM also maintains several jet flights daily from New York.

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Social Notes—Toronto

Mr. and Mrs. Bernard Taub, 85 Wasdale Crescent, are on Vacation in Amsterdam, Holland.

Harry Carr, of Leeds, England, visited with his son and daughter-in-law, Mr. and Mrs. Donald Carr, and Aaron and Jonathan, 85 Avenal Drive.

Miss Reva Rife, daughter of Mr. and Mrs. Irving Rife, 25 Castle Knock Road, returned via Air Canada, from a visit with her uncle, and aunt, Mr. and Mrs. Louis I. Powell, of Los Angeles, Calif.

Dr. and Mrs. Paul Sadowski, 2525 Bathurst Street, returned from an extended tour of Europe.

Mr. and Mrs. Harry Silver, and Randy and Michael, formerly of 20 Fraserwood Avenue, have moved to 9 Ollerton Road.

Mr. and Mrs. Frank Fogel, and Michael, and Cheryl, 159 Fairholme Avenue, visited his brother, and sister-in-law, Mr. and Mrs. Hyman Reich, 991 Dickens Circle, Montreal, Quebec.

Leonard Korman, of Union, New Jersey, visited his uncle and aunt, Mr. and Mrs. Myer Teplinsky of 104 Tavistock Road.

Sydney Erlichman, of Vancouver, B.C., visited his cousins, Mr. and Mrs. Isidore Silverberg, 21 Almont Road.

Mr. and Mrs. Sidney Fox, of Los Angeles, Calif., visited his brother, and sister-in-law, Mr. and Mrs. Samuel Fox, 2 Atlas Avenue; and his uncle, and aunt, Mr. and Mrs. Morris Rayman, 448 Lawrence Avenue West.

Dr. and Mrs. Harry Trosman, and Elizabeth, Michael, and David, of Chicago, Ill., visited with his parents, Mr. and Mrs. Samuel Trosman, 32 Roxton Road.

Mr. and Mrs. Howard Reichsfeld, of New York, is visiting Mr. and Mrs. Emil Meshberg, and Russell, and Gary, 221 Tavistock Road.

Mr. and Mrs. Abraham Abramovitch, and Chuck Abramovitch, Miss Sandi Abramovitch, and Eddie, 10 Harlock Boulevard, were in Montreal for the High Holidays, visiting her father, M. Wagner, and her sisters, Misses Mary, and Eva Wagner; 3385 Goyer Street; and his father Joseph Abramovitch; brother-in-law, and sister, Mr. and Mrs. Perry Elstein, and Jack, and Eleanor; his brother, Nathan Abramovitch; and his sister, Miss Mary Abramovitch, 140 St. Joseph Boulevard, East.

Mr. and Mrs. Meyer Finkelstein, 3822 Bathurst Street, were in Montreal, Quebec, for the marriage of her great-niece, Miss Mildred Roslyn Rosenberger, daughter of Mr. and Mrs. Nathan Rosenberger, 8167 Stuart Avenue, to Moe Zemel, son of Mr. and Mrs. Joseph Zemel, 8195 Stuart Avenue, at Beth Aaron Synagogue.

Mr. and Mrs. Morrie Schwartz, 660 Eglinton Avenue, visited his brother, and sister-in-law, Mr. and Mrs. Joseph Schwartz, 8702 Mountain Sights Avenue, Montreal, Quebec.

Mr. and Mrs. Howard Waisglass, 6000 Yonge Street, spent their honeymoon in Miami Beach, Florida. Mrs. Waisglass is the former Miss Lola Biderman, daughter of Mr. and Mrs. H. Boderman, 69 Bainbridge Avenue. Mr. Waisglass is the son of Mr. and Mrs. Saul Waisglass, 109 Almore Avenue.

Mr. and Mrs. J. Moroff, 980 Churchill Road, Montreal, Quebec, visited his brother, and sister-in-law, Mr. and Mrs. Ben Moroff, 275 Winnett Avenue.

Miss Jacqueline Abrams, daughter of Mr. and Mrs. A. Abrams, 1 Marquette Avenue; and Miss Pearl Obazanek, daughter of Mr. and Mrs. Joseph Obazanek, 37 Winnett Avenue, are on vacation in Europe.

Miss Nancy Lynn Levy, daughter of Mr. and Mrs. Harry Levy, 22 Almore Avenue, returned from a two-month vacation at camp, in Haliburton, Ont.

Jonas Stearn, of Portalegre, Brazil, is visiting his brother, and sister-in-law, Mr. and Mrs. Morris Stearn, 3886 Bathurst Street; and his brothers-in-law, and sisters: Mr. and Mrs. P. Greenspan, 63 Hillmount Avenue; and Mr. and Mrs. M. Mail, 187 Markham Street. Mr. Stearn was guest of honour at a luncheon given by the Lagover Society; and at a dinner at the home of Mr. and Mrs. Jack Pearlman, 126 Maplewood Avenue.

Daniel, son of Mr. and Mrs. Ben Moroff, 276 Winnett Avenue, was called to the Reading of the law, in celebration of his bar-mitzvah, at the Beth Radom Synagogue. He is the brother of Sydney Moroff. Kiddush was observed; and a luncheon followed the service. Mrs. Moroff wore a beige shantung dress; and jacket ensemble. She had a wristlet of yellow roses. Those seated at the head-table, with the above, were: Mr. and Mrs. M. Silverberg; and Mr. and Mrs. J. Moroff, of Montreal, Que., uncles, and aunts. S. Moskoff, uncle, asked the blessing over the challah. Out-of-town guests were: Mr. and Mrs. J. Moroff, Mr. and Mrs. David Signer, and Miss Marilyn Signer, Mr. and Mrs. Bernard Signer, and Steven and Michael, and Mr. and Mrs. Manny Pliss, and Ronald; all uncles, aunts, and cousins, and all of Montreal, Que.

DEATHS

Isaac Plener, 116 Viewmount Avenue, died at the Bayerest Hospital, on August 20, at the age of ninety-four years. He was the widower of the late Mrs. Libby Plener; father of the late Saul Plener. He is survived by three daughters: Mrs. H. K. Solish (Rebecca), 1 Wilmington Avenue; Mrs. S. Samer (Bessie), 3270 Bathurst Street; and Mrs. E. M. Cooper (Esther), 116 Viewmount Avenue; three sons: Samuel Plener, 595 Brookdale Avenue; Fred Plener, 14 Artreeva Drive; and A. Plener, 267 St. John's Road; nineteen grandchildren: Mrs. A. Soble (Jean), 116 Hove Street; Mrs. L. Shapiro (Joyce), 210 Searle Avenue; and Lloyd Sorah, 135 Hove Street; children of Mr. and Mrs. Solish; Mrs. H. Posen (Annette), of Boston, Mass.; daughter of Mr. and Mrs. S. Samer; Mrs. Jack Ruby (Frances), 180 Overbrook Place; and Mrs. David Feldman (Bella), 7 Forest Wood Drive; daughters of Mr. and Mrs. Samuel Plener; Larry, Shelly, and Lynn Plener; children of Mr. and Mrs. Fred Plener; Mrs. S. Glass (Rosalyn), 15 Luverne Avenue; and Kalvin Plener, children of Mr. and Mrs. A. Plener; and Leo Plener, 35 Kennard Street; A. Plener, 2493 Lakeshore Boulevard; David Plener, 16 Northover Road; Herbert Plener, 49 Exbury Road; Gerald Plener, 4350 Bathurst Street; Morton Plener, of Peterborough, Ont.; Mrs. A. Brown (Adele), 3270 Bathurst Street; and Mrs. Carl Goodman (Frances), 25 Brookview Drive; children of Mrs. Bella Plener, and the late Saul Plener; thirty great-grandchildren: Harold Soble, Laura, and Kenneth Shapiro; Mitchel, and Lisa Gay Solish; Seymore, Lawrence, and Noreen Ruby; Sharron, Linda, Miriam, Paul, and Ruth Feldman; Joseph, and Carey Glass; Jeffrey, Steven, and Madie, children of Mr. and Mrs. Leo Plener; Cindy, and Robbin, daughters of Mr. and Mrs. David Plener; Sheldon, Ricky, and Beryt, children of Mr. and Mrs. Herbert Plener; Saul, son of Mr. and Mrs. Gerald Plener; Allan, and Richard; sons of Mr. and Mrs. Morton Plener; Steven Brown; and Saul, David, and Randy Goodman. Rabbi Albert Pappenheim officiated at services. Interment was at Bnai Israel Beth David Section of Dawes Road Cemetery. Shiva was at 116 Viewmount Avenue. Isaac Plener was a member of Shaw Street Synagogue for over forty years.

Mrs. Bessie Ellison, 88 Earlsdale Avenue, died on August 12, at St. Michael's Hospital, at the age of eighty years. She is survived by her husband, Barnett Ellison; two sons: Saul Ellison, 155 Sherborne Avenue; and Seymour Ellison, 76 Anthony Road; four daughters: Mrs. H. J. Slater (Julia), 111 Robina Avenue; Mrs. S. H. Rachlin (Lillian), 7 Fleetwell Court; Mrs. C. Sperling (Tillie), 44 Camberwell Road; and Mrs. A. Pilson (Anne), of Mount Vernon, N. Y. Rabbi Walter S. Wurzburger officiated at the funeral services. Interment was at Roselawn Cemetery. Shiva was privately observed.

Isaac Rosenberg, 625 Bedford Park Road, died at the age of seventy-five years, on August 21, at the Doctor's Hospital. He is survived by his wife, Mrs. Esther Rosenberg; a son, Philip Rosenberg, of Los Angeles, Calif.; and a daughter, Mrs. A. Kaplan (Goldie), of Los Angeles, Calif.; four grandchildren; Shelley, and Sandy Rosenberg; Mrs. Arthur Hofberg (Dorothy), and Norman Kaplan, children of Mr. and Mrs. A. Kaplan; two great-grandchildren: Michael, and James Hofberg; a brother, Louis Rosenberg, of Toronto; and a sister, Mrs. David Luft (Bella), 159 Viewmount Avenue. Rabbi David Monson officiated at funeral services. Interment was at Dawes Road cemetery. Shiva was observed at home.

BIRTHS

Born, to Mr. and Mrs. Joel Slan (nee Adrienne Soupcoff), 821 Homewood Avenue, on August 19, at the New Mount Sinai Hospital, a daughter, Bethann Michelle; granddaughter of Mr. and Mrs. Louis Soupcoff, 17 Whitmore Avenue; and of Mr. and Mrs. Robert Slan, 69 Shallmar Boulevard; great-granddaughter of Joseph Pollen, 342 Hillhurst Boulevard; and of Mrs. Sophie Slan, 653 Glencairn Avenue.

Born, to Mr. and Mrs. Nathan Braverman (nee Sheila Soberman), 18 Northmount Avenue, on August 27, at the Women's College Hospital, a daughter, Rivka Rachel; granddaughter of Rabbi and Mrs. Bazalel B. Braverman, of Jerusalem, Israel; and of Mr. and Mrs. Philip Soberman, 18 Northmount Avenue; great-granddaughter of Mr. and Mrs. Abraham L. Plonka, 41 Wasdale Crescent.

Born, to Mr. and Mrs. Howard Cooper (nee Carolyn Snider), 59 Robingrove Road, on August 21, at the New Mount Sinai Hospital, a son, Robert Stephen; brother of Lorne David, aged two years; grandson of Mr. and Mrs. Harry Snider, 21 Malfair Avenue; and of Mr. and Mrs. Samuel Cooper, 27 Markdale Avenue; great-grandson of Mrs. Pearl Goldshlager, 54 Sheiborne Avenue. Godparents are Dr. and Mrs. Gerald Cooper, 15 Shallmar Boulevard, uncle, and aunt. Alan Snider, 15 Shallmar Boulevard, uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Alexander Cohen (nee Sandy Dekter), 179 Richard Clark Drive, on August 22, at the Women's College Hospital, a son, Robert; brother of Barry, aged three years; and Ellen, two; grandson of Mr. and Mrs. A. Dekter, 5 Baintree Court; and of Mr. and Mrs. M. Cohen, 2152 Dundas Street West.

Born, to Mr. and Mrs. Lawrence Hytman (nee Gloria Bull), 53 Yellowstone Street, at the North Western General Hospital, on August 21, a son, Stuart Ross; grandson of Mr. and Mrs. Abe Haitman, 29 Rusholme Road; and of Mr. and Mrs. Montague Bull, 19 Rabton Court; great-grandson of Mrs. Frances Novogrodsky, 21 Rabton Court; and of Ephraim Bull, of London, England. Godparents are Dr. and Mrs. Stanley Isenberg, 3311 Bathurst Street.

Born, to Mr. and Mrs. Barry Shapiro (nee Miriam Wingold), 31 Meadowbrook Avenue, at the New Mount Sinai Hospital, on August 31, 1964, a daughter, Debra Ann; granddaughter of Mr. and Mrs. Morry Wingold, 501 Vesta Drive; and of Mr. and Mrs. E. I. Shapiro, 2 Forest Wood Road.

Born, to Mr. and Mrs. Seymour Ruben (nee Ella Hacker), 26 Cedarspring Grove, at New Mount Sinai Hospital, on September 1, a son, Jeffrey Aaron; grandson of Mr. and Mrs. Benjamin Hacker, 651 Briar Hill Avenue; and of Mr. and Mrs. Abe Ruben, 76 Roberta Drive. Godparents are Mr. and Mrs. Morris Osak, 142 Overbrook Drive, uncle and aunt.

ENGAGEMENTS

Mr. and Mrs. Harry Freeman, 12 Goodwill Avenue, announce the engagement of their daughter, Miss Sandra Patricia Freeman, to Melvin Stanley Winch, son of Mr. and Mrs. Percy Winch, 240 Armour Heights. The marriage will take place on August 22, 1965, at Beth Am Synagogue.

Mr. and Mrs. Morris Katz, 129 Lippincott Street, announce the engagement of their daughter, Miss Iris Katz, to Alan Shlanger, son of Mrs. Edith Shlanger, 6 Drexel Road, and the late Samuel Shlanger.

Mr. and Mrs. Manny Lipman, 28 Ridgehill Drive, announce the engagement of ttheir daughter, Miss Sharon Lipman, to Harvey Lipman, son of Mr. and Mrs. Carl Lipman, 178 Haddington Avenue.

Mr. and Mrs. Sidney Sniderman, 61 Turner Road, announce the engagement of their daughter, Miss Lana Sniderman, to Spencer Berg, son of Mr. and Mrs. Joseph Berg, 1727 Bathurst Street.

Mr. and Mrs. Joseph Rudson, 2515 Bathurst Street, announce the engagement of their daughter, Miss Linda Rudson, to Paul Waldman, son of Mr. and Mrs. Isidore Waldman, 7 Newgate Road. The marriage will take place on July 4, at Beth Sholom Synagogue.

Mr. and Mrs. Harold Manilla, 238 Delhi Avenue, announce the engagement of their daughter, Miss Betty Ann Manilla, to Philip Birnbaum, son of Mr. and Mrs. Max Birnbaum, 19 Almont Road. The marriage will take place on July 11, at Bnai Israel Beth David Synagogue.

APPROACHING MARRIAGES

Mr. and Mrs. Harry Silverberg, 165 Hillmount Road, announce the marriage of their daughter, Miss Sheila Silverberg, to Jerry Zledenberg, son of Mr. and Mrs. Samuel Zledenberg, 207 Betty Anne Drive, to take place on October 6, at Adath Israel Synagogue, Rabbi Erwin Schild officiating, assisted by Cantor Murray Nixon.

MARRIAGES

WAISGLASS-BIDERMAN

The marriage of Miss Lola Biderman, daughter of Mr. and Mrs. Hillel Biderman, 69 Bainbridge Avenue, to Howard Waisglass, son of Mr. and Mrs. Saul Waisglass, 109 Almore Avenue, was solemnized at the Adath Israel Synagogue, on Sunday, August 30, at half-past six o'clock, by Rabbi Erwin Schild, assisted by Cantor Murray Nixon. The bride was given in marriage by her parents. She wore a white satin sheath gown, with a cathedral train. The fitted bodice, appliqued with organza, had three-quarter-length sleeves. Her waist length, tulle illusion veil was fastened to a high, pearl-beaded crown. Her bouquet was of white roses and stephanotis, with cascading ribbons of lace and satin. Misses Sandi Hoffman and Sandi Abramovitch were maids of honour. Miss Hoffman wore a turquoise-blue, two-piece, crepe gown; with the bodice embellished with beads, and seed pearls. Her headpiece was a matching bow. Miss Abramovitch wore a turquoise-blue, crepe, Empire gown. The bodice was of re-embroidered, Swiss lace, beaded with turquoise-tinted pearls, and drop crystals. Her headpiece was a pearl-beaded tiara. Both carried sphere shaped bouquets of turquoise-blue and white carnations, with cascading white ribbons. Jerry Biderman, brother of the bride, was the best man. Bernard Waisglass, brother of the groom; Larry Hart, Ernest Levy, and Jerry Cohen, were the ushers. Perry Waisglass, brother of groom, was a junior usher. The synagogue was decorated with standards of white, pink, yellow, and turquoise-blue-tinted gladioli, roses, carnations, and gardenias. An archway of pink and white roses marked the entrance of the wedding party. The wedding music was played by an orchestra. The reception was held in the Synagogue hall. Mrs. Biderman, mother of the bride, wore a pale pink, shantung gown. The matching, sleeveless jacket was embellished with beading. Her headpiece was of three beaded leaves; and her corsage was a wristlet of pink roses. Mrs. Waisglass, mother of the groom, was attired in a two-piece, gold crepe gown. The sleeveless bodice was beaded, as was the bottom of the fitted skirt. Her corsage was a white gardenia wristlet; and her headpiece was a matching band of gold crepe woven through her hairdress. Mr. and Mrs. Howard Waisglass spent their wedding trip in Miami Beach, Florida, the bride travelling in a cranberry-coloured, wool dress and jacket ensemble; with a matching hat, trimmed with black; and black patent leather accessories. Her corsage was red and white roses. They have taken up residence at 6000 Yonge Street. Here for the marriage were: Mr. and Mrs. Harry Danby, and Steven, Sandy, and Joseph; and Jacob Binone, of New York, and Mrs. P. Blue, of Chicago, Ill., uncles, aunts, and cousins of the bride; Mrs. H. Rosenzweig, of Baltimore, Md.; and Mr. and Mrs. A. Waisglass, of Oshawa, Ont.; uncle, and aunts, of the groom.

CUKIERMAN-BAK

The marriage of Miss Cypora Bak, daughter of Mr. and Mrs. Morris Bak, 8405 Mayrand Street, Montreal, Que., to Ilan Cukierman, 31 Robbie Avenue, formerly of Tel Aviv, Israel, son of Mr. and Mrs. Samuel Cukierman, of Tel Aviv, who were here for the wedding, was solemnized on August 9, at half-past six o'clock, at the Chevra Thilim Synagogue, in Montreal, by Rabbi Morris Warnes, assisted by Cantor W. Frischman. The bride was given in marriage by her parents. She was gowned in white, peau de sole, embellished with seed-pearls, and crystals. The gown was fashioned with a fitted bodice; round neckline; and long sleeves; and the sheath skirt terminated in a chapel train. Her matching headdress, was fastened to a shoulder-length, tulle illusion veil; and her flowers were a cascade bouquet of white roses. Mrs. Aaron Niedzwieckt, sister of the bride, was matron of honour. She wore a turquoise-blue, chiffon, gown, styled with a fitted, sleeveless; bodice; and A-line skirt. The bodice was re-embroidered with beadwork. Mrs. Morris Richter, and Miss Anne Gutman, cousins of the bride, were bridesmaids. Each wore a short, turquoise-blue, chiffon dress, with beading on the bodice. Each attendant had a matching headpiece, and their flowers were a cascade bouquet of white, and turquoise-blue, tinted, carnations. Rachelle Eisen, and Debbie Gluckman, cousins of the groom, were flower girls. Each wore a turquoise-blue, organza, dress, with a bouffant skirt; and carried a basket of petals. Sydney Eisen, cousin of the groom, was best man. The ushers were: Aaron Niedzwiecki, brother-in-law of the groom; Samuel Gutman, Shalom Gutman, cousins of the bride; George Stawicki, Samuel Gluckman, and Morris Richter. Mrs. Bak, mother of the bride, wore a turquoise-blue, satin gown, styled with a fitted, sleeveless; bodice; and sheath skirt; combined with a lace jacket. Mrs. Cukierman, mother of the groom, was attired in a turquoise-blue, satin gown; embellished with a beaded bodice; and back panels; with A-line skirt. Each had a matching headpiece; and their flowers were a corsage of white, and turquoise-blue, tinted carnations. Mr. and Mrs. Ilan Cukierman spent their honeymoon in Muskoka, Ont., the bride travelling in a beige, wool suit. Mr. and Mrs. Cukierman have taken up residence at 470 Wilson Avenue. Mr. and Mrs. I. Spigel, of Los Angeles, Calif., uncle, and aunt of the groom, were here for the wedding.

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Held F.B.I. Badge No. Two As Assistant Director

Harold B. Nathan, holder of badge No. 2 of the U.S. Federal Bureau of Investigation, died at Mount Zion Hospital in San Francisco, Cal., at the age of eighty-three years. Badge No. 1 is carried by J. Edgar Hoover, the director, who appointed Mr. Nathan assistant director in 1925. Mr. Nathan served with the Department of Justice from 1917 until his retirement in 1945, says the New York Times. He was born in New York and was a graduate of City College.

Mr. Nathan entered government service in 1903 and served with the Navy Department until 1910. He was then with the Labor Department for seven years as a guard before joining the division of investigation of the Justice Department at a salary of $5 a day.

He was associated with the division in a number of its Atlantic seaboard offices and was in charge of its identification and administrative divisions when Mr. Hoover picked him as assistant director.

Mr. Nathan, associates said, repeatedly turned down suggestions to recount the events of his investigative career. In reply, he stressed "F.B.I. team-work." His wife, the former Miss Sue Angel, died in San Francisco ten years ago.

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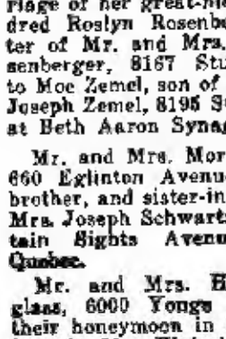
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one cup margarine
two eggs
one-quarter teaspoon salt
one teaspoon cream of tartar
one teaspoon vanilla
two cups brown sugar
three and one-half cups sifted flour
one teaspoon soda
one cup walnuts

Blend margarine, sugar, and eggs. Mix other dry ingredients together, and stir into margarine mixture. Add chopped nuts and vanilla. Shape dough into two rolls. Wrap in waxed paper. Store in refrigerator until cold, about six hours. Slice dough one-quarter inch in thickness and place cookies on an ungreased baking sheet. Bake in a moderate oven at 375 degrees until lightly browned and done. This recipe yields six dozen cookies.

Mrs. Sydney Klaiman,
780E. Querbes Avenue, Montreal.

LEMON DESSERT PUDDING

three teaspoons gelatine dessert powder
one-half cup water
one tin lemon juice
one cup sugar
six egg whites

Mix gelatine in water, add lemon juice. Beat egg whites until very stiff and add to gelatine, water, and juice. Refrigerate for twenty minutes. This serves eight.

Mrs. I. Rumak,
68 Hoxton Road, Toronto.

★

Sabbath Candles will be kindled on
September 11, at 6.57 p.m., D.S.T., in Montreal
September 11, at 7.18 p.m., D.S.T., in Toronto
September 18, at 6.43 p.m., D.S.T., in Montreal
September 18, at 7.06 p.m., D.S.T., in Toronto

★

Yom Kippur is on Wednesday, September 16

★

Heshvan 1, falls on Wednesday, October 7

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The Connoisseur's Choice

GLAZED NORMANDY APPLE TART
(Yield) 6 to 8 servings

1¼ cups once-sifted all purpose flour
1½ teaspoons Magic Baking Powder
½ teaspoon salt
¼ cup chilled Blue Bonnet Margarine or butter
¼ cup chilled shortening
2 tablespoons cold water
1 tablespoon orange juice
2 teaspoons finely grated orange rind
1 envelope unflavored gelatin
2 cups sweetened applesauce
¼ cup strained apricot jam
3 tablespoons orange juice
1 tablespoon cornstarch
1 apple, cored and peeled
Sweetened whipped cream (optional)

Preheat oven to 425°F (very hot). Sift flour, Magic Baking Powder and salt into bowl. Cut in Blue Bonnet Margarine or butter and shortening until mixture is like cornmeal. Add cold water, one tablespoon orange juice and orange rind. Blend with a fork. Shape into a ball; knead on lightly floured board about ten times. Roll out into 12-inch circle. Fit into 9-inch pie plate; turn under overhanging dough; push up to form high-standing rim; crimp. Place a circle of waxed paper over dough on bottom; sprinkle with macaroni to prevent crust from buckling.

Bake in preheated oven about 15 minutes or until delicately browned. Immediately lift off waxed paper and macaroni. Cool shell completely.

Meantime in top of double boiler, sprinkle gelatin over apple-sauce to soften. Then heat, over boiling water, stirring occasionally, until gelatin is thoroughly dissolved. Cool. Pour into cooled shell. Chill until firm.

In small saucepan, combine jam, 3 tablespoons orange juice and cornstarch. Cook, stirring constantly, to boiling. Reduce heat; continue to cook until thickened, clear and smooth.

Quarter pealed apple; slice thinly. Arrange attractively over set applesauce. Carefully spread hot apricot glaze on top. Return to refrigerator until glaze is set. If desired, garnish with whipped cream just before serving.

I made it myself—with MAGIC!

TORONTO MEETINGS

★ YOUNG LADIES ★ LINITZER

Auxiliary tea and fashion show on Thursday, September 17, at 3 p.m.; in the York Room, of Henry Morgan's Company Limited, Lawrence Plaza. For tickets, call Mrs. Louis Slotkin, tea convenar, 638-6913; Mrs. Jack Shapiro, publicity chairman, 638-8790; Mrs. Jack Kuretsky, assistant tea convener, 783-6385; or Mrs. Morey Nastar, president, 783-8264. Proceeds are for charity. The auxiliary has already raised $150.

★Jerry Biderman, son of Mr. and Mrs. B. Biderman, 59 Bainbridge Avenue, who graduated from grade thirteen at William Lyon Mackenzie Collegiate Institute with an average of 82%, won an Ontario Scholarship to the University of Toronto, General Science course. He is the brother of Mrs. Howard Weisglass, 6000 Yonge Street.

★Aaron Shaffer, son of Mrs. Sophie Shaffer, 62 Austin Terrace, and the late Joseph Shaffer, is in Europe doing research in the field of Assyriology (Oriental languages). He will visit London, England; Amsterdam, Holland; Berlin, Germany; Jena, East Germany; and Ankara, Turkey. He is a graduate of Harbord Collegiate. He received the Bachelor of Arts degree, in Honour Oriental Languages, at the University of Toronto; the Master of Arts, and Doctor of Philosophy degrees at the University of Pennsylvania; also a fellowship from there in 1959; and the Fels Fellowship in 1963. He worked on the Assyrian Dictionary Project as a Research Associate at the Oriental Institute, University of Chicago; will lecture in Assyriology at the Hebrew University, in Jerusalem, next year. Mrs. Shaffer is the former Miss Ethel Hurwich, daughter of Dr. and Mrs. Samuel Hurwich, of Jerusalem, Israel, formerly of Toronto. They have two children, Yehuda, aged two and one-half years; and Devora, aged five weeks. Mr. Shaffer is the brother of Louis Shaffer, 62 Austin Terrace.

★Miss Anita Bullion, daughter of Mr. and Mrs. I. Bullion, 23 Almonte Road, formerly of Glace Bay, N. S., won an Ontario Scholarship, graduating from grade thirteen, at William Lyon Mackenzie Collegiate Institute with an average of 88.3%. Miss Bullion will attend the University of Toronto, in the Honour Science course. She is the sister of Mindy, aged thirteen years.

★ PIONEER WOMEN ★

Avoda Club executive met at the home of Mrs. Z. Bokser, 122 Whitmore Avenue. Mrs. B. Horenfeld, vice-president, presided. Present were: Mesdames I. Izenberg, president; Z. Bokser, recording secretary, and bond chairman; Tillie Bedner, financial secretary; R. Gerbath, treasurer; H. Petroff, L. Feuer, M. Kaimen, Meyer Pollack, Y. Morgenstern, May Stein. For the bazaar, at the Queen Elizabeth Building, Exhibition grounds, on November 25, convenar is Mrs. Eva Schaet, with Mrs. C. Palen. Refreshments were served by Mrs. Z. Bokser, assisted by Mrs. May Stein. At the home of Mrs. Y. Morgenstern, 76 Strathearn Road, Mrs. I. Izenberg, president, presided. Plans for the bazaar, of November 25, at the Queen Elizabeth Building, Exhibition Grounds, were discussed. Mrs. R. Gerbath, treasurer, reported on the Zionist Convention. Mrs. M. Kaimen reviewed a book. Refreshments were served by the hostess. Galilla Club met at the home of Mrs. Morris Kauffman, 490 St. Clement's Avenue. Mrs. Saul Eynatoss, is president. Mrs. J. Silverberg, organizational chairman, introduced the speaker, Mrs. Morris Zweig, Club chairman of the Israeli Bond Committee. Mrs. K. Bernard assisted in the sale of bonds.

★ BNAI ISRAEL BETH DAVID

Brotherhood took part in a golf tournament held by the other Downsview Conservative Synagogues: Adath Israel, Beth Am, Beth Emeth Bais Yehuda, at Glen Shields Golf Course. For the buffet dinner at Bnai Israel, chairmen were: Wilfred Yaphe, and Joseph Steiner. An Israel Bonds rally at Bnai Israel had Jacob Adler, congregation Bonds chairman, presiding. There was professional entertainment. The High Holy Day Institute, auspices of the adult education committee, was conducted by Rabbi Albert Pappenheim. Mrs. M. Vernon, committee chairman, outlined education projects for the year. The study period was followed by a coffee hour for all the congregation. Sellchoth midnight service saw the annual dedication of memorial plaques; and the dedication of the Eternal Light in memory of Irving Atin, president of the Synagogue. Plaques memorialized: Abram Bucove, David Bardenstein, Jacob Caplan, Joseph David Gold, Max Lipsky, Benny Rusnik, Abraham Skinwell, Maurice Shapiro, Isaac Skiar, Harry Wiser, Abraham Soloman, Joseph Yalowsky, Mottel Schiller, Mesdames Lillian Fienberg, Bertha Grace, Laura Polavoy, Minnie Reinblatt, Mary Saflanoff, Ida Shapiro, Esther Raisel Weinberg, Zelda Wiser, Jennie Yalowsky.

★ BNAI BRITH WOMEN

Wilson Heights Chapter dinner is on September 9, at 6.30 p.m., with Mrs. Irving Chapley as master of ceremonies. The program chairman, Mrs. Max Mosko, arranged for a showing of a travelogue by Alitalia Airlines, and a ceremony for the ninth birthday of the Wilson Heights Chapter. Queen City Chapter tea and fashion show is at the Colonnade, on Sunday, October 4, at 2.30 and 4 p.m. Conveners are Miss Dorothy Gurewitz, and Mrs. Renee Holzman.

★ MACHZIKEI B'NAI ISRAEL ★

Synagogue: Israel Bond parlor meeting was at the home of Mr. and Mrs. Julius Marcus, 14 Menin Road. M. A. Appel, of Montreal, Que., national director of State of Israel Bonds, was the speaker. Rabbi Benjamin Hauer, of Beth Torah Synagogue, spoke. Those present were: B. Miller, chairman of the Bond committee; Dr. J. Paul, associate chairman; Harry Pearlstein, president of the Synagogue; Jacob Parker, vice-president; David Yuffe, first Trustee; H. Halpern, of Israel Bond office, in Toronto; Leonard Fine, assistant director, in Toronto; Louis Pearl, Irving Krise, Saul Weber, and Mrs. Ethel Levine. Following the speeches, there was a musical program, with Oscar Fleisher, pianist; Israel Ickowitz, singer; and Mrs. Julius Marcus, violinist. Refreshments were served by Mrs. Marcus, assisted by Miss Anita Ruth Marcus, and Mrs. Saul Weber.

BIRTHS

Born, to Dr. and Mrs. Garson Conn (nee Jean Perly), 22 Walmer Road, on August 18, at the New Mount Sinai Hospital, a daughter, Esther Kathryn; of Laurie Anne, aged two years; granddaughter of Mr. and Mrs. Sydney D. Conn, 24 Old Park Road; and of Mr. and Mrs. Albert Perly, 11 Roberta Drive; great-granddaughter of Mr. and Mrs. Max Cohn, of Miami, Florida. Godparents are Mr. and Mrs. Richard Salutin, of New York, uncle, and aunt.

BANKER WAS VERSATILE, GIFTED MAN OF DISTINCTION

(Continued from Page One)

a trustee of the Jewish Publication Society of America. He was a member of Phi Beta Kappa, honorary scholarship fraternity, and Alpha Epsilon Pi; and the Lotos, Arkwright, and Economics Clubs.

Surviving are his wife, Mrs. Miriam Silverman Gitelson; two daughters, Miss Susan Gitelson, and Mrs. Charles S. Gruber; and two sisters, Mrs. Tessie Feinfeld and Miss Bertha Gitelson. A service was held at the Riverside Chapel, Amsterdam Avenue and 76th Street.

L'AFFAIRE JACOBS: THE DRAMATIC SCHISM THAT EMBODIES DEEP CONFLICTS IN BRITISH JEWRY

(Continued from Page Five)

a successor must be named.

Before considering the possible lines along which Act III may develop, it is important to understand the structure and mechanics which made Acts I and II possible.

For American Jewish readers, the question which inevitably arises is: by what authority can a religious federation such as the United Synagogue depose the officers and trustees of a member congregation and name others in their stead?

The simple but startling answer is this: in the structure of Britain's United Synagogue, no constituent congregation controls its own funds of real property. Title to land, buildings, and assets is vested in the United Synagogue. Thus no congregation is free to secede, or change its affiliation, without surrendering its physical premises.

"In 1958," Dr. Jacobs recalled with a rueful smile when we talked in the study of his home in Kensington, "the members of the New West End Synagogue raised a substantial fund to build a hall in honor of Viscount Samuel. My associates and I were responsible for every penny contributed, but the money was turned over to the United Synagogue as a matter of course, and now the Herbert Samuel Hall, as well as the synagogue itself, is their property."

The United Synagogue, incidentally, also holds title to Britain's major Jewish cemeteries, which are largely under congregational auspices. This is one reason why even the founders of the independent New London Synagogue are continuing their membership in their former congregations.

The absence of this kind and degree of centralized religious control is one reason "the Jacobs affair" could not have happened in the United States. Another is the absence of a Chief Rabbi, an office which came into being in Britain well over two centuries ago when the first Ashkenazic Jews settled in London.

Initially, the Chief Rabbinate lacked official status; this it acquired in 1870, when the United Synagogue was formally established under an Act of Parliament and the office of the Chief Rabbinate incorporated into it.

The United Synagogue, which grew out of the decision of four London Jewish congregations to join forces with the Great Synagogue of London, today has 77 constituent, district and affiliated synagogues with an aggregate membership of close to 40,000 families representing more than 100,000 of Great Britain and Northern Ireland's 450,000 Jewish souls.

The Chief Rabbi's domain extends also to the countries of the British Commonwealth, which contain an additional 330,000 Jews.

Although the United Synagogue, representing traditional Orthodoxy, encompasses the largest, wealthiest, and most influential segments of British Jewry, it is by no means the sole religious federation in Britain.

To the left of it is the 18-member Union of Liberal and Progressive Synagogues (comparable to Conservative Judaism in the United States) as well as the 19 congregations which belong to the Reform Synagogues of Great Britain. To its right, representing more strictly fundamentalist worship, are the Federation of Synagogues, with 54 affiliates; and the Union of Orthodox Hebrew Congregations, with 44.

These are for the most part small congregations of the type known as *shtiebelach*. Completing the roster of British Jewish religious organization, there are six Sephardic synagogues and 13 independent, unaffiliated congregations.

With the United Synagogue the dominant force in British Jewish life, the Chief Rabbi, who functions as its head, holds tremendous power.

His approval is required for every ministerial appointment in member congregations and for every teaching appointment in Jews' College. He chairs the Beth Din, whose scope includes questions of kashruth, ritual slaughter, prayer books, religious divorces, and civil disputes. Among his prerogatives is representation of British Jewry on state and ceremonial occasions, when he is accorded rank equal with the Archbishops of Canterbury (Anglican) and Westminster (Roman Catholic).

I asked Dr. Jacobs whether he considered the existing system a valid one for modern times.

"It has certain advantages in providing a spokesman to represent us to the rest of the world," was his reply. "Of course, if people were organizing themselves today, I doubt very much if they would dream of doing it this way. In England, however, once something is here, it's very likely to stay. To change the present structure would require an Act of Parliament, which would in turn require a petition from the majority of congregational members — hardly a likely possibility.

(Continued on Page Eight)

Sukiyaki SENSATION

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SUKIYAKI SENSATION

3 tbsp. Planters Cooking and Salad Oil
1½ lbs. lean tender beefsteak, cut in paper-thin slivers
1 10-oz. package fresh spinach
½ lb. fresh mushrooms, thinly sliced
1 cup thinly sliced celery
½ cup (1 bunch) thinly sliced scallions
1 tbsp. sugar
¼ cup soy sauce
2 tbsp. Worcestershire sauce
1 tbsp. cornstarch
1 tbsp. cold water
Hot cooked rice

Heat Planters Oil in a large skillet and sauté beef livers quickly until browned. Add spinach, mushrooms, celery, scallions, sugar, soy sauce, worcestershire sauce; sauté about 3 minutes, stirring constantly. Simmer about 5 minutes longer, stirring occasionally. Blend cornstarch and water; stir into liquid in skillet. Cook and stir until sauce boils and thickens. Serve with hot rice. Serves 6.

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PORTRAIT OF A GENERATION: THEY SHINE; THEY DO NOT LEAD

By Dr. Solomon Grayzel, distinguished historian, and editor of the Jewish Publication Society of America, in Philadelphia, Pa.

Seen on Rosh Hashonah and Yom Kippur, the Jew of the United States seems to be as good a descendant as his ancestors would have wished. The synagogues are crowded; discussions of Jewish problems are given a respectful hearing; appeals for funds are answered generously. It is a heart-warming spectacle.

But does this picture represent a snapshot or a portrait? Does it catch the American Jewish community at a particular moment and offer a mere external and superficial resemblance, or does it show the deep-seated character of the community? More information is necessary to answer this question than a glance limited in time and space. Yet the answer is especially important for us today, if we want to steer ourselves into some meaningful future rather than drift into emptiness and insignificance. The first rule in planning is that set down by Socrates: Know thyself!

The Jewish Publication Society, therefore, undertook to look into the matter of the American Jewish personality: What are we really like? It entrusted the task to Professor Oscar I. Janowsky, an experienced investigator who is endowed with a combination of essential gifts. As a historian he has a sense of perspective. As author of a good many books, he knows how to organize his material in terms of presentation, interpretation, and emphasis. Having conducted several nation-wide surveys, he knows how to evaluate statements, facts, and statistics.

Above all, Dr. Janowsky presided over the creation of a similar portrait some thirty years ago. For that volume, too, he assigned various aspects of American Jewish life to men and women expert in their respective fields. The book which resulted from that effort entitled "The American Jew: A Composite Portrait", portrayed our community in the 1930s. It proved very much worthwhile and it was widely discussed.

The past thirty years, however, have witnessed some fundamental changes in the Jewish people, both in the United States and in the world in general. That first book was done before the European Jewish calamity and before the birth of Israel. At that time, about 60% of the American Jewish community were native-born as against the over 90% today. Then one still had European, especially East-European, Jewry to set cultural standards for the Jews of the United States, whereas since then American Jewry has been thrown upon its own resources. Inevitably the picture has changed.

This is why the new book has been called "The American Jew: A Reappraisal". In compiling it, Dr. Janowsky used the same method: He asked men and women who know the American Jew to set down in clear terms the Jewish situation in those areas of Jewish life and culture in which they are thoughtful authorities.

Beginning with a historical survey by Jacob R. Marcus to provide background, there follow essays in the economic, philanthropic, cultural, organizational, religious, and every other important phase of Jewish life. They point out the facts, and also submit the resultant problems. They avoid the temptation to prophesy, but each essay encourages further discussion. The book concludes with an evaluative summary by its editor.

No doubt each reader will do his own evaluating over and above that of Dr. Janowsky, even as we propose to do here. What, for example, do the following facts mean for the future of American Jewry?

Poverty among them having been reduced to insignificant proportions, American Jews can be classified as belonging to the middle class. This has already brought about a shift in political attitudes; but what will it mean to philanthropic attitudes and organizations? Still largely business men, Jews have been turning to the professions and white-collar jobs which may not make for open-handed philanthropy. What will this mean for the upbuilding of Jewish institutions in the not too distant future?

Sixty per cent of the young American Jews go to college. There they come under strong and persuasive influences of the majority's religion and culture. Yet, with few exceptions, they are ill prepared, as we well know, to defend their Jewish loyalties and their minority status. What kind of Jewish community will these people foster when their time comes to lead? The Hillel Foundations are doing magnificent work; but is not the time at hand when the entire Jewish community ought to evince more thoughtful interest in this basic problem?

This brings us, in reviewing this book, to what seems to us to be a fundamental consideration: Philanthropy is the outstanding activity of American Jewish life. It is articulated through communal organizations. There is no such thing as a nation-wide Jewish community; there is no such thing as a single organization that speaks for all American Jews.

The best we have been able to attain is an almost nation-wide and very weak Synagogue Council and a Council of Jewish Federations and Welfare Funds which has purely advisory powers limited primarily to the area of fund-raising. In point of fact, each community, whether its leadership be wise or foolish, whether its horizons be broad or narrow, is an independent entity.

This independence, however, is confined to two areas: how much the community is to raise and by what methods, and for what purposes it will use the comparatively small amounts left in its hands for local needs. By far the largest portion of what money is raised goes by agreement to overseas aid. This may all be right and proper; but in view of the cultural situation which our book describes, is it not high time the entire matter was re-evaluated?

The volume under discussion provides much evidence that religious and cultural activity has increased in the past thirty years. The greater strength of the various rabbinical institutions, the revival of Orthodoxy and its new assertiveness, the growth of the Jewish Day School movement and of Hebrew summer camping — all point to the possibility of a spiritual revival.

On the other hand, the purely cultural institutions that existed thirty years ago (Yivo, JPS, AJHS, and a few others) have done no better than to just about hold their own. This has happened, be it noted, with no support from community funds, or so little as to be ridiculous. A National Foundation for Jewish Culture has come into being, with limited plans, limited funds, and limited possibilities.

The modesty of the Foundation's approach to the American Jewish community is proof of its low opinion of the Jewish cultural level of the American Jewish community.

It is clear from the facts given in this book, aside from the personal opinions expressed above, that the American Jewish community has done very well organizationally, but quite poorly culturally. As Dr. Janowsky points out in his conclusion, Jews everywhere else in the world look up to the American Jews for aid, but look down upon it in matters of spirit. Our portrait, in other words, shows a vigorous body, and a handsome, kindly, but rather blank face.

Why should this be so? Dr. Janowsky reminds us of an old historical explanation on which we fall back in hours of frustration. It is pointed out that every previous Jewish community, from ancient Babylonia to Germany to Poland, took several hundred years to develop an independent culture. Our community can count barely a hundred years since it became a sizable aggregation from which something significant could be expected. Dr. Janowsky, therefore, wants us to have patience.

But with the world's pace as accelerated as it now is, can we wait even a single century more?

One may minimize the current rate of intermarriage; but the fact is that there is no visible effort to stem it or to find a persuasive justification for our youth to avoid it. Yet such justification must be sought and made patent, since it alone can stop that flight from Judaism and the Jewish people, of which intermarriage is but a symptom.

Several of the contributors to this volume do, in fact, implicitly suggest this question of Jewish survival. It was not for them to answer it. For it is clear that nothing will change until the American Jew frees himself from his sense of inferiority in matters of Jewish culture. He gives millions of dollars for general educational institutions and shrugs off the distinctively Jewish ones. Acculturation to the American environment has become synonymous with deculturation from Jewishness.

The tragedy of American Jewish life, according to one thoughtful contributor to this volume, Edwin Wolf, 2nd, who is currently president of the National Foundation for Jewish culture, has been its failure to develop far-seeing leadership.

It is a truth that hurts, but must be taken to heart. Louis Marshall and Stephen S. Wise emerge from the records of American Jewish history in the 20th century as the two men who had the moral and intellectual force to give guidance to the total community. Unfortunately, both were compelled by the circumstances of Jewish life to turn their energies away from internal to "foreign" Jewish affairs, such as defense and the upbuilding of the new community in the Holy Land.

They left no statesmanlike successors. Neither Louis Marshall nor Stephen Wise was a rich man; each, driven by a consuming dedication to the best in Jewish life, led by the force of his personality. But when they passed on, leadership was taken over by successful men of business, few of whom have seen Jewish life whole or even as particularly sacred. All too often, it has been a matter of the childish American game of status-seeking either in their respective communities or their organizations. They shine; they do not lead.

There are, to be sure, wonderful and devoted men among them. Why do they not lead except in the superficials? There are many possible answers to this puzzle. Perhaps the simplest is that they have not yet realized that a spiritual community, such as the Jewish people has to be if it is to be anything at all, must be built from the inside out, not from the outside in: when there is no spirit, a body must wither.

So it turns out that the expression on the face of our community is not really one of vacuity, but of dormancy. When will the real leader come along and make purposeful the latent energies, the sub-surface spirituality of a large community eager to be led? For this is a magic portrait, ready to come to life at the touch of an inspired leader's staff.

The above are some thoughts which this book has stirred in one reader. No doubt other readers will derive other ideas and draw other conclusions from this highly stimulating compilation of essays. For though each contributor to the volume sticks to his own theme, the whole describes a people whose experience during the past generation constitutes a very significant chapter in the evolution of the American dream and American reality.

Each of the essays is interesting, important, and revealing. Each can and should form the topic of more than one evening's discussion, whether in one's parlor or adult class. The entire volume is nothing less than a challenge to the American Jewish community. It shows what we have achieved — and it is no mean achievement. It also shows what there is still to be done, which, if accomplished, will make the American Jewish community a blessing to itself and to America as a whole.

L'AFFAIRE JACOBS: THE DRAMATIC SCHISM THAT EMBODIES DEEP CONFLICTS IN BRITISH JEWRY

(Continued from Page Seven)

"Here, as in the United States, most synagogue members don't concern themselves very much with religious affairs. They want principally to be left alone to go about their business."

Although the passions aroused by the schism have been cited as evidence of a healthy vitality in the religious life of British Jewry, Dr. Jacobs is no doubt correct in recognizing that the ferment is largely confined to the top layer. Act III, however, may penetrate more deeply.

When Israel Brodie retires next April, who will succeed him? Only four years ago, no one would have ventured any name but that of Louis Jacobs. Today, there is no heir apparent on the scene.

Will the new Chief Rabbi, whoever he may be, maintain the position of tolerance toward diversity which existed under the regimes of those who preceded Israel Brodie — Nathan Adler, his son Hermann Adler, Joseph H. Herts? Or will the fact that the schism forced the present Chief Rabbi to go on record in favor of strict traditionalism tie the hands of his successor?

If the reaction to the present controversy results in the naming of a new Chief Rabbi whose position is even more fundamentalist than that of Israel Brodie, will he be able to tolerate comfortably the fact that nine out of ten members of his vast constituency are non-observant in the strictly Orthodox sense?

"It's a wry paradox," comments one informed observer, "that the laymen who so staunchly uphold the Chief Rabbi's stand on traditional Orthodoxy are themselves quite casual in their personal lives about Kashruth, Sabbath observance, and other *mitzvot*. Should the next Chief Rabbi take it into his head to bring not only the ministry but the laity into line, that's when the balloon may really go up!"

Where has all this left Louis Jacobs?

A portly man of 43, his neatly-trimmed black beard already streaked with premature strands of gray, Dr. Jacobs shows the effects of four years of strain and insecurity. His quick, nervous walk, his incessant cigarette smoking, his rapid speech, even the intentness with which he listens to questions, convey the sense of a strong man who is clearly under great tension but has himself under strict control. It is common knowledge that he has been offered a number of desirable pulpits in the United States and elsewhere. He has no regrets over having declined them.

"I felt I had to fight this out," he says. "It would have been cowardly to let the other side win by default. Mainly, the issue is one of freedom — the freedom of a synagogue to determine its own fate, the freedom to think about Judaism in terms of modern knowledge and discovery."

It was in this key that, as the text for his sermon at the inaugural service of the New London Synagogue, Dr. Jacobs chose "Proclaim liberty throughout all the land." In a characteristically crisp turn of phrase, he told his 250 congregants, most of whom had formerly worshipped at the New West End Synagogue: "It is more important for men to speak their minds than to mind their speech."

Do Britain's Jews think so? It will not be until the end of Act III, perhaps a good many years from now, that they arrive at a definitive choice.

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